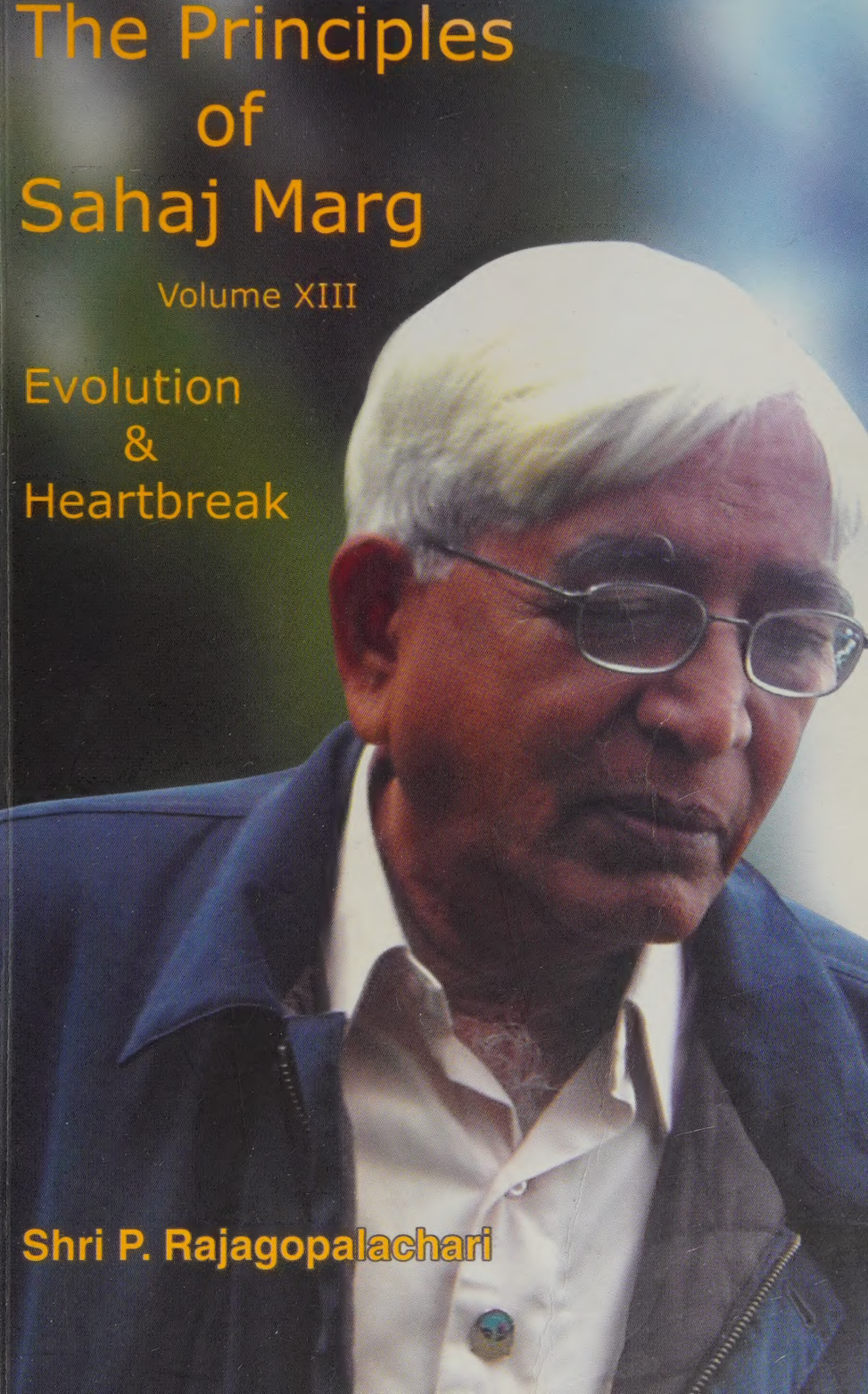
The Principles of Sahaj Marg

Volume XIII

Evolution & Heartbreak



Shri P. Rajagopalachari

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The Principles of Sahaj Marg

Volume XIII

Evolution & Heartbreak

Talks given by

Shri P. Rajagopalachari

SHRI RAM CHANDRA MISSION®

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The Potency of a Seed

Babuji said, "There has been one question which has been before the world's philosophers throughout time — which came first, the chicken or the egg? Which came first, the seed or the tree?" And he said, "God is not a fool to make a tree when he can make a seed and make it grow into a tree!" I think this is the essence of Sahaj Marg in this answer, because here also we don't have readymade saints. This is not an age of instant saints. Other *sansthas* [organisations] produce instant saints. You join them, they change your name, they give you a new dress, they put you in a small room in a small ashram, and teach you some Sanskrit and you are a saint. Like the *Baba* somebody referred to.

So Sahaj Marg is essentially the growth of a seed into a tree. François, I think, said he had no gifts. None of us have gifts in that sense; and why should we be gifted? I think it is good that at least in the divine realm we have no gift tax, because then it would be a problem. So to avoid this possibility that someday God may impose a gift tax, Master gives us concealed gifts. It is our business to develop it. For instance, He once told me when he was having difficulty phrasing his message for Basant, "I will give you a thought. You write it out." And he gave a thought, somebody wrote it and we referred it to him for approval; he read it and changed a few words and said, "You see what a wonderful job **you** have done."

So this is like the gardener planting a seed and watching the tree grow. Everybody praises the gardener. They forget the seed and they forget the giver of the seed. So Babuji always said, "God does not give readymade packages." Otherwise He could create adult human beings. Why go through all this problem of a girl and a boy growing up, becoming adults, getting married, producing a tiny baby and then struggling with it for the next twenty-five

Speech at Bangalore, 20th May, 1990.

years? All unnecessary and stupid. But God does not produce adults. God does not produce trees; God does not produce even the Universe. This is my conviction. He produces the seed, and the seed must grow. Western science has stumbled upon this, perhaps truth, perhaps secret, when they talk of the mighty atom which was the seed of the Universe in some distant past time, and that has grown into this Universe. One day it will collapse back into itself and become the seed again, and it goes in a swinging way like this. It is the dance of Shiva as they call it in Hindu mythology — creation, destruction, creation. If you look at it in this sense, there is no real destruction. It is only a collapse of the whole thing into itself and becoming the seed for the next creation.

So the gift is given to us in seed form. I remember a children's story about a man who had some children. One of the children was avaricious, another was greedy and the third was a patient worker. When he died, they found that in the will he had left factories to one, to another he had left his money and to the last son he had left a packet of seeds. When the distribution occurred, everybody thought it was highly unfair. The old man must have been a stupid fellow to treat his sons so differently, and especially the youngest, who got a packet of seeds. But it was the youngest that became famous. He used those seeds to grow and make enormous forests, from which he could cut trees, get timber and all the paraphernalia of wealth. So people who insist on having readymade presents, gifts, are not creative. They have not the courage to create; they have not the conviction to create; they have not the urge to create. "Give me a house. My father didn't leave me a house." Why should he leave you a house? It is a crazy thing in India that fathers are supposed to leave their children property. Many communities are struggling only to make their children rich, in the process making them stupid, foolish, vicious, vice-ridden, corrupt. Because when a child inherits wealth, it is doomed. Suppose you are a manufacturer of a firecracker and you put your three-year-old baby in the midst of the factory

and say, "You do what you like here," the first thing to burn will be the child itself, not the firecrackers. I think there is a wisdom in socialism that there should be no distribution of wealth to children. Let the child work for it.

Remember the tree. The purpose of a tree is to bring more seeds, and the seed has to fall into the ground and become a tree again. Suppose a tree would just multiply and make trees, what would happen? There is no beauty, there is no creation, there is no newness, there is no novelty; there is no change. It is in this aspect of creation from a seed into a full-grown thing — whether it is a plant, or an animal, or a human being or even a universe — that the possibility of change comes. Speaking in terms of biology, that is where mutation comes into the picture. If you produce clones, there is never any mutation, there is never any change. You will have a stereotyped existence, seeing the same faces — grandfather looking like the son, looking like the grandson. You might as well have two parallel mirrors and you stand there in-between and you see yourself in infinite images.

So variety is produced not because God produced varieties, but because he produced seeds and gave them the opportunity of change, of being affected by external circumstances, which produces uniqueness in each individual growth. I don't give any credit to God for this. Ultimately everything is His creation. So what is the need for any special credit to Him? But this intelligence which said, "Produce seeds. Let them grow. Let them be shaped by the wind and the rain and the sun, which produces infinite varieties of trees — no tree the same as another tree, no leaf the same as another leaf." This would not be possible if you had gifts readymade given to you.

Therefore uniqueness is a product of small, seeded gifts. That is why you find so many of us are able to speak, and speak so differently, yet with so much conviction and each speech is good. If you were to be given a prepared speech from which you just read with a mechanical voice, it would fail to have any impact, people would fall asleep

and they will say, "What is this nonsense? Prepared texts." That is why, when people don't want change they give prepared speeches. Changing governments all talk the same thing. Every government whether it is communist or congress or socialist, all say the same thing. The manifestos read the same. I have a suspicion that they keep them there on the table for their successor. "Use this, I have used it successfully." Now when you read that, you should be suspicious because if somebody says, "Use this, I have used it successfully," and he is not there, it means he has not used it successfully. It is like finding a medicine bottle labelled "Drink me, because I am alive," and you find a dead body there. Nobody would touch that medicine.

So we must strive to express what is hidden in us in seeded form. After all, the soul is itself a seed. It is not big. Nobody has a soul as big as himself, *'Angushtha maatra'* [the size of the thumb] they say in the Vedas but that is only an image. Can the soul have a size? Can the life inside a seed have a size? Remember the famous *Brihadaaranyaka* Upanishad where the seed was cut and then the boy says, "There is nothing." And the *rishi* says, "From that nothing this tree has come." It is from nothingness that everything comes. From something only something can come. You must remember this because it is a vital equation. From something only something can come. From nothing the possibility of everything coming exists.

Therefore Sahaj Marg talks again and again of nothingness. God is nothingness. If He was something, it is a limitation. He could only produce something. I don't know if the *Akshaya paatra* [the vessel containing infinite food] story is true but it had to have one grain of rice inside. This is the story as I have heard it. If it was perfectly clean, you could not produce. There is a story about Lord Krishna that Durvasa was waiting on the other side of the river, hungry. He was pointing to his stomach and saying, "I am hungry." All his *sishyakotis* [disciples] were there. The concern was, "What about their food?" And the poor

Brahmin was worried, the *rishi* was worried, "From where will I produce? We have eaten, we have finished everything." But from that one seed of rice, which was still sticking to the vessel, Lord Krishna created enough for a thousand people and sent it across the river. And in that story you have the famous definition of what *Brahmacharya* really means. Because when these *gopis* are on this side of the river, they find it flooded and they come back to Krishna and say, "What shall we do? How shall we cross?"

He says, "Tell the river, if Krishna is a *Naishtika Brahmachari,* [rigorous celibate] please let us pass."

They say it, and the river opens; they go to the other side. Durvasa and others finish off the food, which they have brought for a thousand people. But when the *gopis* come back they find the river is closed again. They go back to Durvasa. He smiles and says, "How did you come?" They give the answer that the *Paramatma* [Lord] said, "If I am a *Naishtika Brahmachari,* allow me to cross," we said that and that's how we came. Durvasa says, "Oh! That is what Krishna said? Now go and tell the river, "If Durvasa is a *Nithya Upavasi,* allow me to cross." And they said it and it allowed. Now they come to Krishna and they are in confusion. That *Maharishi* with his few disciples has finished off 1000 platters of food. He calls himself an upavasi. They say, "Lord, what is this mystery? His stomach is bulging and he says he is an upavasi." So Lord Krishna says, "My dears, it is not **that** *upavasa*. One who is living near me is an *upavasi*. Durvasa is always with me. How can he be anything but an *upavasi*? It has nothing to do with food and all this stupid ritualistic nonsense we have created." Now the girls become shy. *Brahmacharya* means abstinence, sexual abstinence, and Lord Krishna was not known for this. According to our *Puranas* he had 16,000 wives. So they said, "Lord, we have another question." Krishna knows of course. Being mischievous he says, "Yes, go ahead." They looked shyly at each other, wondering who is to pose this question. Eventually I suppose one brazen little girl said, "*Brahmachari?* How are you a

brahmachari?" Then Krishna says, "One who is going towards *Brahman* is a *brahmachari*. I am Brahman itself. How can I be anything but a *brahmachari*?"

So from that seed of rice and Durvasa's presence on the opposite side of the river, came this whole story, the definition which people have forgotten. Today *brahmacharya* means tight *langoti* [loin cloth]; *upavasi* means, one who does not eat rice but breaks it up into pieces, makes *upma* and eats. This is the crazy situation to which we have come. *Upavasi* is one who is '*upa* – nearby', '*vasi* – living'. Like Upanishad is one who is sitting at the feet of the Master and learning. So you see, even in our *Puranas* they give us only seed stories. From a seed comes what? Plenty. From plenty comes what? Only seeds. Again to produce plenty. It is not our business to give big packages of gifts. Nature does not do it, God does not do it; my Master never did it.

I remember when I was going to write the second volume of *My Master*, I told Babuji I want to write. He said, "How will you begin?" And the tragedy is, the first volume was written in '74 and today it is '90, and I am still not able to begin. Where to begin? You see, even a maze has an entrance where the whole thing begins. The maze is later. To go wrong, to go astray, there's always a beginning. To do what is right at the beginning is to be a very profound thing, of thought, of prayer, meditation. People think well begun is half-done. Yes! But how to do the well-begun part of it?

So this is where I was able to, sort of, accustom myself to speaking without motives, speaking without plans, speaking without anything in my head. Some of you might have thought I was sleeping, but actually I was in a deep inner state from which it was difficult for me to come out. Yet if I have to speak, I have to speak. One seed thought must multiply. Otherwise we would not go and buy seeds. Imagine having to buy sheaves of grain and plant them in your garden only to cut them, take them out only to thresh them again. You would be paying

through your nose — bad enough to buy seeds, to plough and all this. So the effort is not so much in developing the seed as in finding the right seed. What seeds should I use? Which seed thought should I use? From which seed thought shall I develop that which is necessary here? It is well known that you cannot plant oak trees where mangoes grow. Nor can you plant *imli* [tamarind] up in the Himalayas. You may have good *imli* in Tumkur or wherever it is grown here. So, the right seed!

When we look for gifts, we should look for atomic gifts, which the Master is continuously feeding us. His transmission is the greatest of such gifts. He does not hit us on the head with a *sabbal* [crowbar]. He feeds the tiniest, almost non-existent, invisible, imperceptible seed into our heart and there makes it grow. This is why I am often using the word evolution rather than just gifts of mercy and this and that and *mukti* [liberation]. All these are useless thoughts. I believe that when the idea of speaking the truth was left behind, and people just repeated what others have said before them, like the manifestos of political parties, originality stopped. When originality stops, creation stops. When creation stops, there is only death and destruction and decay.

So this is the message of the gift. If there is the gift of the Magi, it is this that they give you the gift as an invisible thing, and you don't know you have it. But the law says, stand up and see whether you have it or not. Even the *Gitacharya* [Lord Krishna] says the same thing to Arjuna before the Mahabharat war when this fellow is weak, he sees his relations all on the other side and he drops the *Gandiva* [bow] and says, "No. I cannot do it. *Gaandivam sramsate hastaat, tvak caiva paridahyate"* [The bow, Gandiva, slips from my hand and my skin burns] What is all this nonsense? The most famous warrior in history? And Krishna says, "Shame, you are a *kshatriya* [warrior]. Get up. If you have to die, die. If you have to be victorious, be victorious. What are you moaning about and weeping about! You are a *kshatriya*." Almost he says, "Damn you." Being Krishna of course he didn't say it!

Almost. You can see the contempt in his speech. And his message again and again repeated — success or failure is not yours. Doing is your part. Success or defeat is His business. We do without knowing why. We do because we have to do it, we do because we must; we do because it is the law. Results? I mean the moment you think of result you are weakened. Anybody who thinks of a result is becoming weaker.

I have known many people who are interested in gardening; when they plant seeds with a negative idea, "Oh, I don't know how many of these will come," nothing comes. But there are other gardeners who do not know anything of Botany and Zoology, nor of seeds and soil sciences. They plant it with love, water it tenderly, and everything comes. You call them green fingers but they are the 'love-hearted'. What are green fingers? It is love, which goes with the water to the seed. It is the love to which the seed responds and grows. We forget that love; we have become mechanical, we have become scientific, we have become botanists, zoologists, rock-soil scientists, and I don't know what else. Even heart surgeons today forget that the seat of love is here and they are cutting it and destroying it, and taking specimens from it and even transplanting it. It is necessary, I don't deny it, but are they doing it with love or just to show off, that here I have made one more transplant? They should not treat it as just a vessel that is circulating blood through the system. They should treat it as that organ which is significant in the human being as the seat of divinity, therefore the seat of love. Blood circulation is a mere physiological phenomenon. If they did it with this idea, every operation would be a success.

So when we have these seed gifts, we should treat them gently, with love, with care, water them with our patience; let them grow spontaneously. Don't try to guide, let your nature play upon it, let divine nature play upon it, let the environment play upon it. People often wonder how a speech comes out exactly as it should for a particular audience. It is not something that is designed by the

speaker. If he is sensible and if he allows the seed to grow, it grows as it should in that environment, and that comes which is necessary for that environment. So all of you should try to develop these gifts because, let me assure you, He has never been partial. He gives to all. What we make of it is our business. And what we receive and what we become is also our business. Therefore sadhana, therefore meditation, therefore cleaning, therefore ultimately co-operation, therefore finally love. If you love the giver, everything blooms in his love. But if you love yourself and say, "I am not getting this, I am not getting transmission; he is being favoured, he got three sittings, I did not get a sitting at all," you have dammed up this flow of love here, by your stupidity. Remember, everything is a reflection. Babuji said, "I am a mirror. I reflect what is put before me." If you face Him with love, He reflects the love.

Yesterday we were seeing a video of the Egyptian Pharaohs and their tombs, the pyramids, and how they excavated deep under the earth going this way and this way and this way. They have shown that it was by merely reflecting the sunlight at the right angle through these tunnels — having another mirror there, reflecting here. Today we talk of Huygens having discovered the properties of light. But these fellows, 3000 or 5000 years ago knew it. They polished metal surfaces so beautifully and just held it at the right angle, and there it went 200 feet down the earth, where another man held the mirror in the right direction and they were able to cut at right angles to it, at 300 feet under the ground. And we have the cheek to say that it was discovered 500 years ago or 300 years ago by Europeans.

The point is that any metal, which is beautifully polished, can reflect light. It doesn't have to be gold, it doesn't have to be silver, it doesn't have to be copper; it can be any or all of these put together. The polish is what matters. And when you have polished your heart, made it so clean, it reflects the Master in its entirety. So you only see the Master reflected in the subsequent generations of

Masters. And the original Master is of course the Almighty whose presence you reflect. Light, you cannot see, but it can be reflected, and what you see is only reflected light.

Perhaps I told you my experience many years ago, sitting in my lawn. It was all dark but there was light everywhere. Then why don't I see light? Suddenly one satellite came up. How could a satellite be there when it was dark? Because it was reflecting the light of the sun, which is there. You have a hole in your curtain and there is a carpet, and there's a beam of light that shines through and falls on the carpet. You see the light on the carpet but you don't see the beam in between. But when you just tap the carpet and the dust rises, you see the whole beam. You never see light; you only see light reflected off something else. You cannot see God, but you can see God or divinity reflected off someone else, who is so pure, and so polished himself that he can reflect the light, which you cannot see at its source.

So, this is the beauty of the Sahaj Marg system that the most profound truths exist, which I have not found an answer for anywhere yet. Much is talked about Lord Krishna's *Vishwaroopa darshana* [the vision of His cosmic form]. But it was a mere Brahmanda Mandal phenomenon. Babuji Maharaj has said it very explicitly. Beyond that there is nothing else to it. And for that vision *rishis* were waiting, *munis* were waiting, even *Devas* were waiting. Lord Krishna himself says, "Nobody else has seen this before. I have not shown this to anybody. Not to the *tapasvins* [ascetics], but to you I am showing this." And why? Because he was lover of Krishna. Sometimes I have to even think why the *gopis* did not get to see it? They are supposed to have been great lovers. Perhaps there was this tinge of materiality which Arjuna, being a male, did not suffer from — this tendency to make profane the highest love into a temporal mode of expression. This is a very clear example of why it has to be avoided. Therefore Arjuna had it, the *gopis* didn't get it. Even I think Radha, of whom so much is said, she had all of Krishna's love. But he didn't say, "I am Radha." "I am Arjuna," he says,

Manushyaanaam Dhananjayaa [Among men, I am Arjuna.]

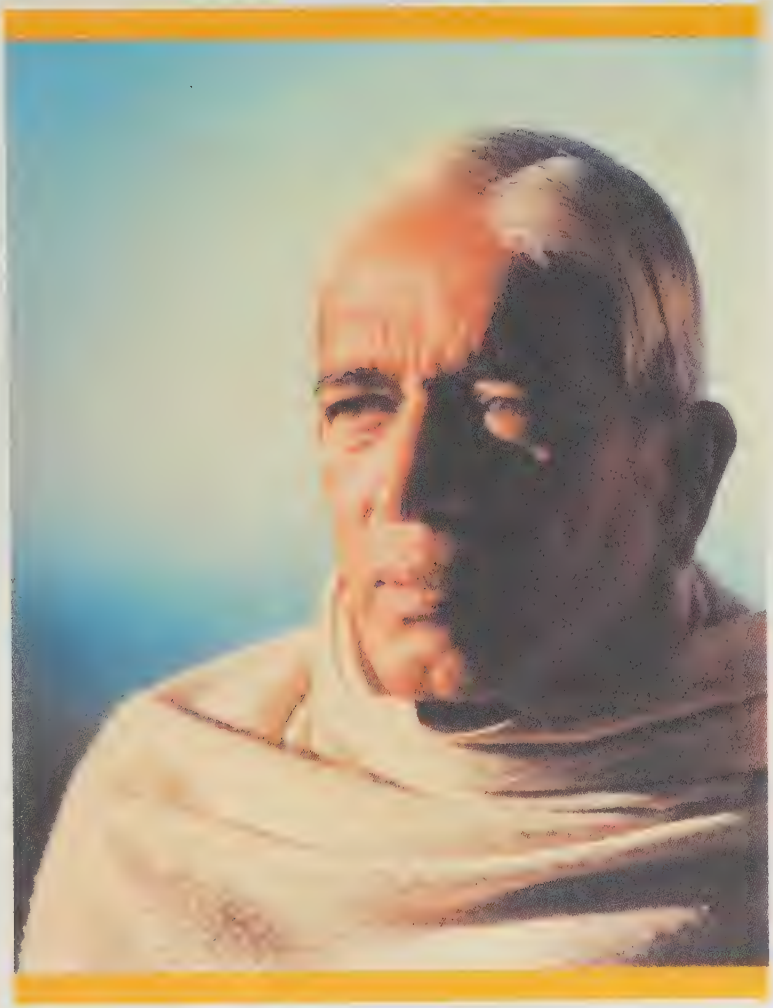
So what is ultimately needed is not to see God, because He is invisible, He doesn't exist in the sense in which we can see Him. Nevertheless, like light which we cannot see but which we see reflected off the moon, off the earth, off any object that exists, divinity can be reflected, I should not say off an individual, but off, through, within, by, whatever words you want to express. It is that experiment to become reflectors of divinity that we undertake when we want to make abhyasis into divinised persons. You see, much is made of the scientific idea that you should have reflectors up in the stratosphere or beyond which could reflect sunlight direct on to the earth — hundreds of them, thousands of them surrounding the earth, and this would be a source of energy for the future. Because now, as somebody said earlier, with a sheet of paper you can cover the sun, because the clouds are there, but if you go up and you are able to reflect, how much more valuable would it be if every one of you became a reflector of divinity. Personalities in the real sense, mirroring the divine, all this force of the reflected divinity, transmitted divinity, flowing through. I think even a Bhageeratha could not afford to imagine this. Because only for a Ganga, you know, they needed Shiva to come down and receive her on his matted locks and distribute it to earth. What would be this energy — we would have to have a Bhageeratha multiplied a million fold, to do what is necessary. Shiva perhaps would not be able to do the job with his matted locks, but we as human beings can do it.

Here lies the great secret of human birth when the Veda says *Namaanushaat srehsthataram kinchit* [nothing is higher than the human existence], because from here to divinity is a short step. But if you make the mistake of leaving this life and going just into the *mukti marg* [the path of liberation] and then you have to ascend step by step through the astral and other worlds, it is too late. The Gita gives this message, that from here, this *Bhooloka,*

which we call the *Karmabhoomi* [field of action], everything is possible. Even gods have to come down. "*Aa brahma bhuvanaal lokaat punaraavartino Arjuna*. [O Arjuna, even from the abode of Brahma, people have to come to this world.]" Brahma, Vishnu everybody has to come here. Why do you want to be gods? That's why my Master said, "Don't try to be God, but try to be divine." This is a big difference. Gods we have many; Divinity we have only one. Even Krishna had to go, even Rama had to go, all the a*vatars* before them had to go. Coming and going is the business of even a*vatars*. But coming and having gone, never to return again is our business. "*Yad gatvaa na nivartante, tad dhaama paramam mama.* [Having reached my ultimate abode, people do not come back.]" From where you don't return again. So our business is to become some sort of cosmic reflectors, having taken off from here, to become mirrors, which can even reflect invisible infinity.

So you see this is a great human endeavour upon which Sahaj Marg has embarked. It is not a small thing my Master has undertaken. It is not a small thing you have to undertake either. It is to receive the seed, let it blossom forth and in the old tradition, I think of the Noah's Ark, go forth and multiply. This is our aim, this is our goal, this is our job, this is our duty, and in this lies our fulfilment.

Thank you.



'*Nath*' Ashrams

In Shahjahanpur, when our ashram was built, there were some rooms upstairs which were donated by abhyasis. You would have seen the small plaques put up there — "donated by so-and-so" or, "for so-and-so in memory of so-and-so". I have also a room there, room number seven. And ever since I had the liberty or the privilege or the blessing of getting that room — Babuji Maharaj himself selected the room; he selected the number. You know, he went around three times. Because, if you number it from one side it came to three, and thirteen was his number. He said, "*Teen*, *terah*, *ath*, *attara.* [Three, thirteen, eight, eighteen.] No good, you see." I don't know why. Then eventually he circled round this way and from that end his number was two and mine was seven and he said, "Very good. Two and seven are wonderful numbers." So, he selected the room. He gave the number in such a way that it came to good numbers for both of us. He had a room in memory of his father; I had a room in memory of my mother, and at very little cost. He said, "Pay fifteen thousand rupees and the room is yours." Eventually, I didn't pay anything, because he would not accept.

Why I am saying this is, I had a great sense of security, that if anything happened — for after all, what we own or what we possess, even the richest man can be dispossessed. One flood, one typhoon, one great business loss, one calamity, and even Harishchandra could not find the wood for his own son's cremation. Even a *chakravarti* [emperor]! But I had a tremendous sense of security that, if anything of any magnitude, any disaster of any magnitude were to happen, I still had a home there in the ashram.

So, having a place in the ashram, you are not just contributing to build something for somebody else. You are contributing something to build for yourself.

Speech at Chennai, 27th May, 1990.

Many of us have thought, in our old age, that we will go to some geriatric home or *'anath'* ashram [orphanage], or things like that. Funny ideas, ideas of despair, ideas of sadness. But I consider **these** ashrams to be *'nath'* ashrams [home of God]. There is the *'anath'* ashram, where you have no Master, where you are put away, sort of pending. It is a transit point between the home and the grave. But these are *'nath'* ashrams, which is a transit point between the home and His home.

So, this point came to my mind when I was just hearing about ashrams, and why we should contribute. Not because we are rich and we want to contribute, or because the Mission is poor and it wants us to contribute, or because the Master says so and we have to contribute. Not like that at all.

Previously, we had meditation in my house. Before that, in Veeraraghavan's house. After that, in Sangeetha apartment. Now, in Varadan's house. But when we have a place of our own, there is a certain tranquility and a belongingness associated with this place. People are free to come and go as they choose. They are not obliged to anybody. Even in my home there was a certain sense of reserve. After all, it is a private house. If one is kind, another may be unkind. Sometimes the dog barks. Sometimes the watchman stops you at the gate. People get irritated by these small things, and they have to accept it because it is somebody else's home. This is **our** home.

So, please remember, you are not contributing. You are not giving a donation. This is a wrong idea of thinking of giving money to an ashram. You are building your transit home to that world where you want to go. If you contribute in this sense, there is no question of liberality. You will give everything you have, everything you can afford.

So, we must learn to look upon an ashram as our home. *'Nath'* ashram — please remember this. As opposed to the *'anath'* ashram, where you pay money, where probably some two *rakshasis* [female ogres] are put to look after you, who will curse you all their lives, because

you are thrown away by your family. What do they care for you anymore? And every time they have to take you to the toilet, give you a bath, give you a cup of milk, they will curse you and give. Here, they will bless you and give. So, if at all [chuckles] we are thinking of a transit home, let us think of these '*nath*' ashrams and help to build them.

Thank you.

Be Aware

Of course, you are all reading newspapers, and you will find that many things that Babuji Maharaj had predicted — I would say planned, not predicted, have been actually coming into the field of temporal reality. I refer of course, particularly to the breakdown of Communism, the reunification of East and West Germany, breaking down of all the communist state borders. So major things are happening, but I find that perhaps in the field of the human being, these changes are not being paralleled.

Babuji always used to say, it is easier to work in the cosmic and achieve cosmic changes, than to achieve changes in human beings. He said it is very easy, for instance, to knock a planet off its orbit. He said, just do like that [gesturing], it is off. You can make the sun die out; you can change the position of our galaxy — all these things are very easy for the Special Personality. But he seems to have had a great deal of difficulty in changing the human heart, and that difficulty still persists. For a whole country like Soviet Russia to change its policies overnight, as it were, was not a very big problem. Of course, it was induced by the Master, but it has taken place. Today the whole world is feeling very happy about it. When He said there would be cataclysms and this and that, they are also happening. But when He said it is difficult to change the human heart, that is also happening. I think he should not have said it. It may be because He said it, His words became fixed and we are, perhaps in a sense, co-operating with Him. "How can the Master go wrong? Babuji has said it is difficult to change the human heart. So we should not change very easily."

There are some people who want to test the Master's capacity, "Let me see how soon he is able to change me, or how late he is able to change me." We

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Speech at Kavali, 2nd June, 1990.

resist, and when I asked Babuji, "Why can you do all that but not this?" He said, "Because human beings resist." We want to change, but we don't want to change. I find that what we call egoism is most manifest in a person who refuses to change. They say, "Why should I change? If you can change, you change me." Now, there seems to be some enormous ego in this desire to continue unchanged, throwing a challenge to the Master. But of course we are not stones that the Master can take a hammer and a chisel and shape us. In many ways our ego acts. But the ego is most potent in the person who will not change, and who takes pride in not changing. He says, "Nothing can shake me, nothing can affect me."

So, I find, that at two extremes, there are entities who have this ability to say, "No change." One is God himself, who is eternal, unchanging, and immutable. Because He is God, He cannot change. It is the changeless essence. At the other end we have the spiritual fool who thinks he is great because he will not change, or he cannot be changed. In between we have a whole gamut of human beings, some trying to change, some willing to change, some pretending to change. Why I am pointing out this fact is, if we don't keep pace with the changes that are taking place, we as human beings will be left behind. It is like a man who runs alongside a train without getting into it. How far can you run alongside a train? When it starts, you can walk with it. When it speeds up a little, you have to walk faster. When it speeds up a little more, you have to run. Even by the time the guard's van has left the platform, you are gasping for breath.

So, change means keeping pace with that which is changing, as the standard of your performance. If you are in an organisation where everything is changing and you refuse to change, you will be thrown out. They will say, "Sorry, you have worked well, but now you don't fit into this organisation," or "the company," or "the government." When there is a change of government, many people who don't see eye to eye with the new government are removed, overtly or covertly. So, change

means, when major changes are occurring in the cosmic, super cosmic realms, we have to keep pace. This is the law of the moment of inertia. That is why when you get out of a running train, there is a risk of falling, because your foot is touching the ground and it has come to a stop, and your head is still moving and you fall forward. When you try to catch a running bus, your feet are there and your head is back and you will fall backwards. So either we fall forwards or we fall backwards. Which way you fall depends on whether you're trying to get in or to get out, and both are equally disastrous.

Now, for us it is a matter of utmost urgency. I find many people writing to me that, "I wasted my time during Babuji's lifetime. At least now I should not waste my time." I ask them, "Who asked you to waste it? I have not written to you and said, 'Waste time,' isn't it? It is for you to make up your mind." When you are conscious that during Babuji's lifetime you took things easy, you wasted time in laughter and jokes, and you did not progress enough, is it not your duty to be more aware now, than wait for the next representative of the Master and then write to him similar letters? "I have passed through two of them. Now, at least, third chance." We are not Robert Bruce that we can try again and again. We don't have the time.

You must have heard in the Mahabharat, some weeks ago, in which when somebody says, "I have time," Lord Krishna says, "**That** is the thing you don't have." And I am not saying this just to refer to the Mahabharat serial. Krishna says, "I am time — *Kalosmi."* When you have God with you, you have time. One who has no God with him has no time, however long he may live. So we have already lost time. When we have lost touch with the divinity, we have lost all the time we had. Life on earth is not time. So, there is this need for an urgent awakening of your consciousness, of your awareness to the uncertainty of our existence. What will happen, when it will happen, nobody knows. 'Between the cup and the lip, there is many a slip'. If that is the case between just a cup and lip...by the time you take your cup of coffee to

your lips, something comes and dashes against you, it may be your grandson, it may be somebody carrying a chair, and the whole thing is spilt on your *dhothi*. And this is a big endeavour that we have to transform ourselves and reach that goal, which has never been reached before.

We must remember the greatness of the goal that He is offering us — He said, outside Sahaj Marg there has been nobody yet in the Central Region. The highest ever was Kabir, and he is in the sixteenth ring. And we take pride, "Yes, I am in Sahaj Marg."

Yes, but what are you in Sahaj Marg? It is like, "I am in India." Even the beggar can say, "I am in India," even the leper says, "I am in India." But what are you as an Indian? Are you adding glory to your India? Are you contributing anything to its greatness, to its economic stability? Similarly my leg says, "I am part of me." But, if it is going to break down and I am going to fall, what is the use of my leg? My heart is part of me, very much so. It is **me**, in a sense. But if it is going to fail, what is the use? And what is the use of having a Master like this man here, Babuji Maharaj, and taking pride, "No, No, I am His disciple." Yes, but how have you merited being His disciple? What have you done about it? Has **He** said you are His disciple?

When I pointed this out several years ago, I think the first time in one of my talks in Tirupati, people were very angry. I said, "Babuji calls us associates. He does not call us disciples. I don't think anybody has ever merited to being called a disciple." Many people took cudgels up against me. I said, "Ask Him. Why do you ask me? Why doesn't He call you a disciple?" And of course, I was very proud where in the certificate He issued to me, He has written, 'I hereby nominate P. Rajagopalachari, my disciple,' If there is only one saint in Sahaj Marg, there is also only one disciple so far whom I have heard being called a disciple. Of course, I am not bragging or boasting that it is myself, but then you must wonder why. If with 15,000 abhyasis, there is only one disciple, what is wrong?

Is the Master wrong? Is the Mission wrong? Is the method wrong? Or are **we** wrong?

So you see, it is too easy to become complacent. "I am a citizen of India. India had great *rishis* [saints.]" Yes, what about today? Where are those *rishis* today? Where is that Veda today? Where is that culture today? Where is that tradition today? I come from the family of Sonti something - I don't know your *Inti Perus* [family names]. Yes, but what are you? You may have had a great grandfather and a greater great-great-great-grandfather, but what are you? So we have to assess ourselves very much in the present and not go to the past and draw our glory from there. The past may have been glorious but if the present is not glorious, it is useless. In the past, India was a great land. What is it today? In the past it had a great tradition. Today it is only in books which people read. It is not enough to broadcast *Kausalya Supraja Rama* [prayer] on the tape-recorder, and playing it every morning when you are shaving, and pretend to be religious. It is going on in every house in Andhra Pradesh, even, I suppose, when they are planning their political murders. Because they need God's grace even for that.

The idea that you can invoke God's grace for a murder, for loot, for an arson, to rob your neighbour or to cheat the government..."*Devuda, daya cheyandi,*" [God, have mercy on me.] "I am going to do this and this, please let me not be caught." This notion that God can help even the evil doer, you find only in this country. And even if you ask them, they will say, "Sir, without God's grace nothing is possible." It is a way of argument, *tharka* [argumentation], that without God's grace, nothing is possible. But then God does not do these things. God does not cheat you, God does not rob you, He is giving you all the time and God does not deny you anything. Yet you deny him. God says, "I am here," but we say, "No, he is there." Is this not a denial of divinity?

We are talking of the old Christian story where Christ told Peter, one of his disciples, "Before the cock

crows twice, thou shalt deny me thrice." And Peter did deny him. Because Christ was arrested by the Romans, Peter was following him and the soldiers turned around and said, "Why are you following? Are you one of his disciples?" He says, "No, I am coming just like that." Second time, when the trial was going on, they looked out and they saw this man, "What are you here for? Are you one of his disciples?" He said "No." Three times he said no. But we are saying 'No' all the time.

"Why are you going to the temple?"

"I am going to worship God."

"But your Babuji has said that He is in your heart."

"Yes sir, of course. But..."

So we are denying Him with every breath that we take.

What are we doing? We only come to these seminars, these meetings, listen for a few minutes, eat well and go back home satisfied that one more meeting is over. Babuji always said, a *bhandara* [spiritual gathering] does not have to be ten thousand people. Like a meeting can be with three people. If you are alone with your God and you know He is there and you talk to Him, that is also a meeting. Saints meet like that. They go alone, shut themselves up and they talk, "Yes, what shall I do?" And you call it intuition, you call it revelation. When we come to such meetings and receive transmission of the highest order — I hope you felt something this morning — why don't you have the keenness, the eagerness to hold? If somebody gives a *laddu* [round sweet traditionally offered as prasad] in Tirupati, with how much care you tie it up and take it home to be distributed. And even if it is a *laddu* with mould formed on top of it, you say it is *prasadam,* and you cover the top, you scrape off all the mould and cut into two and take from inside. But, here what happens? You leave it behind here, in this hall and you go. So there is the need to be very, very careful, very aware that this is divine prasad — after all it is also a prasad.

Babuji said that there is nobody deserving spirituality today, what I give is charity. If you give a beggar ten paisa, with how much care he wraps it up in his dhothi. Give a Brahmin a *dakshina* [consideration] of five rupees, it goes inside and he takes care that it never falls. But here whatever we receive, we are so careless, we come out again and again empty. It is like that proverbial bucket, which goes again and again into the well and comes back empty all the time.

So don't think I am haranguing you, but it is necessary to tell you the truth. Somebody was commenting yesterday in the train that abhyasis in the South have this blind devotion, *moodha bhakthi.* It is true even in Sahaj Marg. It is a sort of *moodha bhakthi*. Master has become an idol to be worshipped. His living teachings are not accepted, his dead presence is better for us. An ashram? A nice place where you can sleep, keep a beautiful picture of the Master, garland it and pretend that we have done our duty to spirituality, and to the Master, and to ourselves, accept a sitting, feel happy about it, and go away. This attitude has to change. I have warned about this attitude of idol worship long ago. I said the Master should not be idolised. He should not become an idol for you. He should remain a living person, who can taunt you, who can beat you if necessary, who can kick you in the back — everything designed to make you alert, to awake. *Utthisthatha jaagratha prapya varaan nibodhata* [Arise, awake and having approached the Chosen One, realise your goal.]

What is the use of talking of all these things? Hundreds of saints before have said it; India remains as it was. It glories in its past because it has no present to glory about. One who has a glorious present never talks of the past. We are always talking of the past. I am of the *parampara* [lineage] of Vishwamitra. *"Mana gothram Viswamithra gothram andi"* [My lineage is from Viswamitra]. Yes, but where is Viswamitra in your life? "I am Bharadwaja *gothra*." Where is Bharadwaja in your life? "I am a *Kshatriya* [ruling or warrior clan]. I come from

Suryavamsa like *Ramachandrudu* [Lord Rama.]" Yes, but do you know at least how to use a bow and an arrow, or only to talk? That is why we are great talkers, because we cannot do anything. People who do, never talk. Like it is said that barking dogs never bite, per contra, biting dogs never bark. We are always talking because we don't do anything, we are always talking about the past because we have no present to talk about and therefore no future, and therefore we are always despondent, we are in misery, we are cynical. 'What is there sir?' And we are becoming Karma Yogis in this sense that we think everything is God — dispensation of evil is His work, to do good is His work, to deny is His work, and to deprive us is His work. We are casting the ugliest aspersions on the Divinity that brought us into this existence.

So, it is not only idleness and laziness, it is stupidity, and more than anything else, it is arrogance against God to ascribe all these things to Him. Somebody is murdered — "What sir, where is God? He must be blind." It is not God's duty to come and stop a man from murdering another man; it is **your** duty to do it. Again and again in the Mahabharata, Arjuna asks, "What shall I do?" and Krishna replies, "That I cannot say. You have to decide." Because He doesn't want to take the responsibility for your action. If your son comes from school and says, "I cannot answer this question, can you answer it for me?" you tell him, "No, no. You have to do it, otherwise how will you go to the next class?" Isn't it? It is very easy for a doting mother or a doting father to write out everything in his homework and send him to school and pretend, "My son is doing homework very well." First examination, he fails.

So God is like that, a benevolent father and a benevolent mother — loving. He wants us to prove ourselves. When He says arise, we must rise. When He says awake, we must wake up. And then when He says, "Take the fruit of what I have to give you in your hand", receive it and keep it. It is not enough to play with spirituality and *dhyana* [meditation], sit with the eyes

closed and say, "I am meditating." On what? Are you meditating on **that** which you are supposed to meditate on? Or are you meditating on your home, your wife, your children, and I don't know what else. Is it enough to have the 'Ten Commandments' in your bookshelves or do you practise it in your life? It is available in all languages, and therefore we think we have done a great job. Our books are available in all languages. Yes, but who reads? If at least in one language, one person has read it properly and applied in his life, Babuji would not have had to say, "My work is a waste." He would not have to tell Dr. Varadhachari that "I have been transmitting four hours everyday, for the past so many years to South India, and I should have had hundred Personalities by now." And, he didn't have any at that time.

So we have to get out of this illusory, self-imposed illusions that we have created. An illusion that, "I am a devotee of the Master." It is false. If anyone of you has the guts to say you are devoted to your Master I will accept. It is not so easy to be a devotee of the Master. Are you at least obedient to him? Again, I say if anyone of you has the guts, put up your hands and I will accept it. We are not devoted, we are not obedient. Love, of course, we know nothing about. Alright, are we doing the sadhana at least? "*Appudu appudu,* [Sometimes] sir." For how long? "Twenty minutes, fifteen minutes." It comes down. Not "Fifteen minutes, twenty minutes", not "Less than fifteen minutes". But you have to meditate one hour. Cleaning? "You know sir, I have to go to office. I come back at eight o'clock. Wife pesters me; children pester me. Please, you do some cleaning for me."

So, are we at least obedient in the practice? We are not *bhaktas* [devotees]. We are not *shradhas* [faithful]. We are not *premis* [lovers]. We are not even *sadhakas* [one who does his practice assiduously]. What do you expect out of this system? So you have to do a lot of re-examination. What are you doing, why are you doing it, do you want to do it at all? Are you just playing tennis here, or cricket, or carrom? So, it is a time to re-assess. It

is not only for the old that this advice is given. Very often, the young, rather in a very silly way, think they have longer to live than the old people. Life is not to be measured in years. You may live sixty years and not achieve anything, and your life is as short as anybody else's. A man might have lived just one day and have achieved the journey from here to Eternity, and his life has been a long life in that sense. And remember what Master has said, "Don't seek to add years to your life, but seek to add life to your years." This advice is applicable to everybody — young, old, stupid, wise, everybody.

So when we come to these places, for these special meetings, you should be alert. There is after all something special in a meeting. Otherwise satsangh would not be held, individual sitting alone would be enough at home. So, when we come, do we take something with us? What is it that we are taking with us? How long can I keep it? You are very careful about charging the batteries in your car, isn't it? Because it won't run. Who is going to charge this battery for you? And when this vehicle breaks down and we are miserable and on the point of death, then we shout, "Govinda, Govinda." It is no use. It is a fallacy and a stupidity to think that God will come at any moment you call him. He will come only if you have established a relationship of love, when he feels bound to respond to your call. You will not go to your neighbour's son when he shouts "*Nayanagaroo, naynagaroo*" [Father, father] from next door. Will you run? It is his father's business. But, when your child cries you are there the next moment.

So if God is to respond to your call, if the Master has to come and if you are to feel His presence, you must call Him in such a way that He cannot but come. And that you have to develop — that faith you have to develop, that love you have to develop, that connection with Him you have to develop. None of these things are given by the Master. It is a fallacy to say that even love for the Master, Master Himself has to create. Then what are we suppose to create? Children? Then, why do you say that your son does not love you, or your daughter does not

love you? Why don't you create in your son the love for you, which you want your Master to create in you for Him?

So to be devoted, it is **your** business. To love the Master, it is necessary for **you** to create that love. All Master can give, and will give, and does give, is transmission. A*shirvada* [blessing] — useless. My faith in *ashirvada* has decreased with every serial of the Mahabharata I see. Every time some fool walks in, "*Ayushman bhava, keertiman bhava*, [May you have a long life, may you have a glorious life] this *bhava*, that *bhava,* [be this, be that] and every fool is dying! If great people like Bhishma could not give an *ashirvada* that would fructify, what is the use? Isn't it? Dharmaputra cannot give *ashirvada,* Bhishma cannot give, and Kunti cannot give. None of them can give. And many of them refuse to give, because *ashirvada* must work.

Ashirvada, as Babuji said, on one side, and the curse on the other side — it is the same thing. What is in your *bhavishya* [future, destiny] can be brought forward, nothing more. If a man curses you, "May you be blind," it will work only if in your samskara you have to be blind some day in your future. He can make you blind today, instead of then. Even if it is Durvasa, [a rishi, known for his short temper and propensity to curse] his curse will fail in the case of a person who has no samskara. That's why all your curses about God do not work. Who among you has not cursed God? Nothing to do with Him, He is beyond curses. Can you bless God? No. Why? Because in Him, there is no samskara, in Him there is no future, He is Eternal, He is always in the present. How can you bless a man or curse a man who has no future? In the present, we have no choice, we are at His service. So forget this idea of blessings, touching feet and pretending that He blessed me, and it is enough. "Please bless my house." Every time somebody comes to me and says, "Please come to my house and bless it, Sir," I feel ashamed. At least you should ask, "Bless me." What is the use of blessing your house, if tomorrow you are going to die and be taken

away? Will the next man get the blessing? You know, people talk today that this ashram is charged for 50,000 years. I asked one of them, "How long are **you** going to live?" Fifty years? It is too much. Who here can say we will live fifty years more? Even the youngest of you dare not say it. You cannot. Five years? Not at all. Five days? Even that we cannot say. "*Evariki thelusu* [Who knows, Sir]? We are here today. Tomorrow where we are, who knows?" We ourselves are saying, and yet we believe in blessings, we believe in touching the feet. But we don't believe in the sadhana, we don't believe in the Master, we don't believe in the *paddhathi* [practice]. So don't you think this is all so silly that we should laugh at ourselves?

I think, if we are able to develop the capacity to laugh at ourselves, we will become better. But so far Indian civilisation has only prided itself, upon itself. The Indians have always prided themselves, I don't know why. What they have achieved, I can't see. India has been stupid, useless, and corrupt from the beginning. A country in which you have to put '*Sathyameva jayathe*' [Truth alone will prevail] from the Vedas, '*Sathyam vada*', [Speak the truth], they must have been liars even in those days. Otherwise you don't go to any country outside India and find, '*Sathyam vada, dharmam chara*' [Speak the truth, be righteous]. They do it; they don't have to be told. One who does not do, has to find it on the walls.

So from times immemorial, we have been lying, we have been cheating. We have exported great religions like Buddhism out of this country, because they could not find a place in this corrupt land of priesthood, craft, and corruption in temples. You see the same history everywhere. Jesus and the Jews, reviling the temples, letting the birds go free, overturning the moneychangers' table. Same thing we are trying to do for thousands of years. Till today, we have not succeeded. We take pride in the fact that Venkatachalapathy's [Lord Venkateswara, the deity at Tirupati] coffers are always full. Once it was copper, then it was silver, today it is gold. They benefit, where is our benefit? It not enough to have Shri

Venkateswara university, Shri Venkateswara hospital, Shri Venkateswaram *devasansthanam,* and big *hundis* [collection box] of this size into which you throw like this, and take pride that today's collection was one crore seventeen lakhs eight hundred and fifty six thousand rupees. What have **you** got? *Laddu*!

So you see, our country has degenerated to this extent that we are satisfied with half a banana or half a *laddu* and come away thinking that we have earned Divine grace and Divine prasad. When things go wrong we blame Him. We say, "What is this *Devuda* [God]? I came to your temple, I washed your feet, I bought *laddu*, I put thousand and one rupees in the *hundi* and yet you have denied me." At least the interest on that thousand and one rupees, should you not get? When you put money in a bank, it is better. This is faith in wrong things, faith in wrong systems of worship, faith in wrong institutions like temples. Every thing that our Master wanted to forget, and about which he has written absolutely and clearly in *Reality at Dawn* we have denied. Because we want to go on our own way.

If you have to go on your own way, He cannot be a guide. If you are going from here to Vijayawada and I am going to Madras, how can you guide me or I guide you? It is not possible, because you are going in the wrong direction. Two opposing directions. Then we say, "Master's help is also not there, sir. I depended on him, I gave up my *Kuladevatha* [family deity], and I gave up going to temples. Master has not helped, what shall I do sir?" But have you **really** followed Master? Have you **really** given up temple worship? **You** have to answer these questions.

So, like you cannot ride two horses at the same time, you cannot be in two boats when crossing the river at the same time, you cannot have two Masters. "*Oka maata, oka baana"* [One word, one arrow.] Telugu is famous for these sayings. But, where our private lives are concerned, where our discipline is concerned, where our sadhana is concerned, we have many *maatas* [words] many *baanas* [arrows]. Not just two — many. So you

should be able to follow **one** with devotion, with love, with faith, with integrity. Obey, it is enough.

I remember one short story Babuji told me. If you have a hundred friends in Kavali, and your house is burning, each one would think the other ninety-nine would have gone. Suppose he and I are talking and I tell him, "Why are you not going? His house is on fire." "No, no, sir, there are so many friends. Do you think he depends only on us? Chalapathy Rao would have gone, Vasudeva Rao would have gone, Bikshamaiah would have gone." And he is sitting here, drinking his coffee and eating an *idli*. Nobody will turn up. For a man who has a hundred friends, nobody will turn up when you need somebody. And then, Babuji said, if you are a poor fellow in a *jhopdi*, in a hut, and if you have only one friend, and he is a lame beggar, if your *jhopdi* is burning, he will come. Because he knows you have only one friend, you depend on him and he will be there.

So beware of too many friends, beware of too many Gods, beware of too many Masters in your life, beware of too many practices, nothing will do it. It is like a man who is sick, who is taking homeopathy, allopathy, ayurveda, siddha, everything. He will only go to his grave with seventeen different systematic medicines in his stomach.

So this is my advice, this is also a warning, not a warning in the sense that you will be punished if you don't do this, but a warning in the sense of 'Be aware'. Beware means 'be aware'. Be aware of the immense possibilities that He has offered to you. Be aware of the time passing which can never be replaced. Time spent is time lost forever; it does not come back. Be aware of your deficiencies, be aware of your attitude to what you are doing. This is the warning, you see. Beware. Beware means 'be aware'.

It is my duty to place the facts before you, to seek your co-operation, not for myself but for yourself, so that you can be helped to go where you have to go. It is my duty to tell you that if you don't do this and this and this,

you are going to be here and not move at all. And it is my final duty to tell you, if you don't do it today, you may not be able to do it tomorrow at all. So, please remember these cautionary advices. Try to get the determination necessary to pursue one path with single-minded devotion, with love for one person. Then you see how things go. I hope and pray to Babuji to bless all of you.

Thank you.

Faith in Worship

This is an auspicious occasion. We are building one more room of the divine mansion that will cover this world. To say that this is the Nellore ashram, or my ashram, or your ashram, is wrong. It is one more room in Master's divine mansion. Therefore there is no coming and going, there is no possession, there is no ownership. It is ours; it is ours now and forever.

Murthy *garu* [sir] said something, or somebody said, that every thing starts at the Brahmanda Mandal and comes down in the *sthoola* [gross] form. The opposite is also true that what we do here, we will take with us to the Brahmanda Mandal, Parabrahmanda Mandal, Central Region and thereafter also. So there is a divine law, which says, "As there, so here; as here, so there." This is the effect of samskaras. We are always saying one and forgetting the other. If you speak the truth, others will speak the truth to you; if you tell lies, everybody will tell lies to you. If you are honest, people will be honest to you; if you cheat, everybody will cheat you. Why I am saying this is, the origin of everything that is there for you in your destiny, is yourself. As you are, so you will be dealt with, dealt by. There is no point in saying that somebody cheated me, somebody robbed me — because you have been doing these things, it is being reflected back to you. What my face is, I shall see in the mirror. I cannot take a *Rakshasa swaroopa* [demonic form] in front of the mirror and expect you to see Brahma and Vishnu and Mahesh there. This [gestures to the heart] we will see there.

So the whole secret of spirituality is to make **yourself**. Whenever we say, "Why doesn't the world change? Why don't the people change?" we are making the mistake that without our changing, nothing can change, whether it is business, whether it is ethics,

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Speech at Nellore, 3rd June, 1990.

whether it is morality, whether it is spirituality, whether it is God Himself! So the whole secret of a changing Universe, or the possibility of changing the Universe, is in changing yourself — each one, individually. Those who refuse will continue to suffer under the indignities, uncharitable-ness, and the grossly inadequate responses of this Universe, as it is today, which means that this Universe is different for each one of us. Therefore somebody says, "It is a wonderful world," somebody says, "It is a sorrowful world," somebody says, "It is a corrupt world," somebody says, "It is a stupid world," God says, "It is my world. It cannot be anything but divine."

So this is the only way of reconciling these facts that the world appears to be so many things to so many people. For each one, it is an individual universe for himself, and you are at the centre of it. What you have created, that universe is for you. Forget the *bhautika* [material] world — it **has** to respond to you. If you love grass, the grass will grow in your garden; if you love vegetables they will grow. It is not manure and rain that creates. They are necessary, but when they are falling on the desert, nothing happens. So you see, it is the love that makes everything grow. You love the Universe, the Universe will love you, which means that you will get all useful things, responsive things, helpful things. So let us forget about changing the world, let us start changing ourselves. This is the first message of the Master.

Second thing, I have spoken several times about this idea of giving to the Mission — that it is an indignity you cast upon your Master when you say, "I am donating something to the Mission." You are building for yourself. In the Western world, which I visit frequently, there are very orthodox Christians who even buy burial plots for themselves where they will be buried after they are dead. It is an investment, because in their theology, in their belief, the body has to be protected until God has the Day of Judgement. So they pay for it. Even there, there is this corruption of commercialisation, you see, "My body must be kept pure; it must be there. Therefore I am paying for

the grave in a beautiful place." Great statesmen and great kings and emperors lie buried in the Westminster Abbey in London. It does not matter how you are buried, or where you are buried; it does not matter how you are burnt or where you are burnt; it does not matter whether you are burning on *chandana katta* [sandalwood log] or ordinary mango wood — all of us have to burn eventually. In that burning, am I going somewhere, or am I going to remain here? This lies in your hands. There is no God who can redeem you — please remember this. Murthy *garu* said even Brahma has to be reborn. This is a wonderful thing which the Gita says. Suryanarayana *garu* and some of you here are v*yapakas* [widely learned] — you know the Shastras; I am not, I am an ill-educated fellow, but I have picked up something here and there, from my Master, from other elderly people who have been kind enough to take interest in me. Which God will not come back here? That they will live four lakhs and thirty two thousand years is wrong — four million three hundred and twenty thousand is the correct figure. Correct according to whom? [chuckles] Now this question is there — suppose I say four hundred and thirty two million etc. etc., nine ciphers instead of six — does not matter you see.

I was thinking one day of an insect, which is born in the morning and dies at night. Its whole lifetime is compressed within one day of ours — *suryodaya* to *suryasta* [sunrise to sunset]. In that cycle of 12 hours or 11 hours or 10 hours, it is born, it grows up, it probably gets married or it mates, it produces another generation and it dies. We have to count by lifetimes, not by years. My lifetime is measured according to my years, Brahma's lifetime according to his years; his years are also only 100 years. That his day is longer than ours...well, you can say, for the people in the Arctic Circle, 6 months is one day, six months is one night; it does not become *devaloka* [Heaven]. It is ice-bound, a place where you will freeze, where you will die if you are careless even for a second. So, let us not say, "Oh! What a long life Brahma has!" His life is also hundred years; my life is also hundred years.

So it is **hundred years** that matter according to our conception, according to his conception. Brahma must be thinking, "*Devuda* [O Lord], why don't I have a little more, a few more years, so that I can do some more *srishti* [creation]?" I am sure, because without samskara he cannot be reborn again. So Brahma, in his creation, is acquiring samskara; Vishnu, in his preservation of the Universe, is acquiring samskara; Shiva in destruction, poor fellow, he has to acquire samskara. You can imagine what Yamaraja must be acquiring, because he is a slaughterer, he is a murderer, taking dead souls — that it is according to divine law and divine order does not obviate your suffering and your punishment.

Nobody can escape the consequences of action, not even the Master. So how much must Yama suffer when he is finished, poor fellow, his lifetime is over! Probably he will be here as a '*Mlechha*' [low caste] or something. God forbid, I pray for him, and I seek to be excused for making these comments, but nevertheless it has to be true. If Brahma and Vishnu and Mahesh have to come here, according to the Gitacharya himself, and if Krishna says, "There is a God above." He does not say, "I am God," he says "I am now for you, the God. But there is something else from where I have also come." So it is to that we are going.

Therefore I am always a little sorry, when I find superstition attending our functions. Today we were talking of this plan, and somebody said *vaastu-shastra* [the science of structures]. Even for an ashram, we want *vaastu-shastra*. This is a country which is cursed with stupid, ignorant, prideful superstitions. We are proud of our superstitions. Rama has a horoscope, Lakshmana has a horoscope, Krishna has a horoscope, astrologers are talking about their horoscopes. "*Avunu andi* [Yes, sir], he had to go, *vanavasa* [dwell in the forest]. *Chudandi* [Please look.] Jupiter is looking at *Rahu*." Rama, the *avatara*, governed by *Rahu* and Jupiter! It is true that you can always create a horoscope for a particular moment in time. But is His life governed by that horoscope? It can be, it

need not be. Babuji said, "If I choose, I can divert away the effects of the planets from you," talking about me.

I said, "How will you do it?"

He said, "Like that."

I said, "What about the effect for everybody else?"

He said, "No, only from you."

So, if Babuji also accepted the limitations of his birth, it was because **he** accepted that. No planet, no God could govern his life. If a stupid Bheeshma, stupid because in the last seven or eight episodes of the Mahabharata serial you are seeing, he is calling himself stupid, Krishna calls him stupid, everybody calls him stupid. "Why did you take such a wonderful vow, oath?" And he had *Ichha Marana Shakti* [death at will]. You mean to say a Master can be less than a Bheeshma? In the Mahabharata, every fool has got something. One fool has *Brahmastra*; a guru who is nothing before his *sishya* [disciple] is getting something else. The whole thing is invertendo.

The Mahabharata to my idea, is only showing you the principle of invertendo working — how fools can become gurus, how gurus can be stupid. How a *kevala* [mere] warrior can be a great man, where Krishna says I am Arjuna himself, "*Manushyanam Dhananjaya*," [Among men I am Arjuna] which means that nothing is fixed. No law, no superstition, no *sanstha* [organization], no *sampradaya* [tradition], nothing. For each one of us, we have to create a way for ourselves, and this way the Master shows. Which means you have to forget everything else. No *brahmana*, *kshatriya, shudra, vaishya* business, no *vaastu-shastra*, no a*lankara*, *abhushana*, *avarana* [adornment] *ityaadi* [etc.], nothing. You and Master, how are you going? In a sense it is like love. Each pair of lovers decides their love in their own way. You don't read books, "How to love my wife," or "How to love your wife in seven easy lessons." Does it exist? No, because it is a natural thing to love, it is a natural thing to find out the secrets of your own relationship with your beloved, it is a

natural thing to establish that secret in a secret way, but in a way in which everybody can see also. It is natural to have children. So why beg of God, "Please give me a child." If it is not natural and it doesn't happen, it is your *samskara-phala* [fruit of samskaras]. Nothing can change it; no god can change it.

So, to go on worshipping and, as Murthy said, going to the temple and then going for a cleaning, it is like some of our Andhra boys, who come to me often. They see some vulgar cinema at night, get all excited, with the baser emotions, and next morning they come to me weeping, "Sir, please give me a cleaning."

I said, "At six o' clock what makes you come for a cleaning, in the morning?" "No, no sir, *Oka* picture *chusinanu*." [I saw a movie.] But we laugh at him. But his sin is no more than this fellow who goes to the temple. *Akkada kuda oka* picture *chusinaru kada*? [Did he not see a picture there as well?] *Devalayamlo oka* picture, *ikkada, inkoka* picture. [One movie in the temple, and the other movie outside.]

I think, of the two, it is preferable to see the cinema — you have some fun. What do you get in a temple? You are only telling lies to yourself, offering a prasad which you don't want to give because it costs you one and a half rupees, taking away half to give your home, robbing the God, robbing the pundit. At least in the picture it is innocent. So next time, if one of you cannot avoid the temptation of going to a temple, go to a picture. It is better. That samskara is easily cleaned. This samskara cannot be cleaned because it is lack of faith in something which you are pretending to worship. It is faithlessness. We shall not be faithless towards God, even in the stone, because when you think there is God, and you are faithless towards it, it is absolute faithlessness against Him too.

So please avoid these things. I made a suggestion once, long ago, in the United States when I gave a talk that every place where we meditate is a temple. What you don't do in a temple, what you cannot do in a temple,

because there is no provision for it, we are able to do here. There they have a deity without God in it. Here we have God without any deity. This is the secret of spirituality. We don't need a *moorti* [idol] to concentrate our forces, our mind, because we put Him inside. A God who is not inside you, is no God for you. He does not exist for you. That you have gone to a hundred temples and put so many hundreds of thousands of rupees in the *hundi* [collection box], is a stupid act, a gross act, a total waste of money. It only goes to cheat some politicians who misuse it. You have misused it, they misuse it in turn. So there is no use in our blaming them because they are doing the same thing that you are doing. You have stolen the money, robbed it, cheated it, evaded tax, otherwise you cannot put six lakhs in Venakatachalapathy's *hundi*. No man can afford to do, who has earned his money honestly. Therefore, they say this is stolen money. Isn't it? A fellow is afraid of a raid and goes and throws a bundle of six lakhs. Is it His or is it mine? It is his who finds it. Therefore you have committees in Tirupati now to check the counting. In the *devalayam* [temple] of the highest God, most worshipped in India, the richest, there is *chori* [theft] right in the *sannidhanam* [sanctum sanctorum], and to say that we worship God, we are afraid of Him, we revere Him, is all nonsense. It is lies, blatant lies.

If our country is going to the dogs, which, believe me, it is, very fast, it is because we are behaving like dogs. Your wife cooks something, the dog comes and takes it away, and you chase it, and you say, this *kutta* [dog] has taken it away. What will Lord Venkatachalapathi, if he exists, think of you? "My money and they are robbing me. Shoot him down!" And perhaps, you have an accident on the way down and then, "Oh!" you wail, "Venkatachalapathi! I just did *puja* for you, I just now brought your *laddu*, I have still got it undistributed and you have destroyed all of us!"

So you see, faith is a very important thing to human beings. Without faith we cannot live — forget spirituality and Brahmanda Mandal and all this nonsense. Without

faith you cannot live. There is a famous essay about the need for God. He says no human being can exist without the idea of God. Because it is an inner guidance that we seek, it is an inner presence that strengthens us, solidifies our convictions, leads us by hand to the goal. And if you break faith with that entity which is inside you, you are breaking faith with yourself. You may not love, you may not obey, but if you are faithless, you have damned yourself to an eternity of suffering and horror. Believe me, this is true.

So let us not be faithless and pretend to worship at temples when you have no faith in it. It is better not to go there. Nobody can blame you for not going to a temple. But you can be blamed if you go there and pretend to worship when you are not worshipping, put money which you don't want to put, give *phala* [fruit] which you don't want to give, all in expectation of something that He should give you. It is a total betrayal of faith with which we are suffering. I urge you not to continue with this anymore. Don't worship except when you feel like worshipping. You don't eat when you don't feel like eating, why should you worship when you don't feel like worshipping? How can it be ritualised? It must be spontaneous. It must be an act of thanksgiving for what I have received, not an act of begging for what I have to receive. Babuji said, "We are the children of God and when we go to Him as beggars, God will be sorrowful that my children are coming to me as beggars, when the whole thing that I have is already theirs." See, we are the inheritors of that divine kingdom, in its vastness, in its immensity, in its infinity, in its eternity, and we go begging for a bowl of rice and a hundred thousand sovereigns. Cheap beggars! At least the real beggars are begging for food which they don't have. And we have and we are still begging. The millionaire begs for more millions! And God, if he has the human emotion, will spit on the face of such a son and throw him out eternally.

I remember, once Master told me, "I want to give you that ultimate power which I have not given to anybody."

I said, "Please don't."

He said, "Why? Everybody wants it."

I said, "I don't."

He said, "Why?"

I said, "You have the patience to sit and rebuild the Universe, stone by stone. If you gave me this power, I would destroy it and create another Universe."

It was a frank statement. Even you, as a father, have a certain amount of patience. Three years your son fails, you will say, "OK, *abbai* [young boy], one more time!" Fourth year also he fails, you will buy him a pair of buffaloes and send him out into the jungle. I mean this is a standard threat every father tells his son, at least in Tamil Nadu, "*Erumai maadu vaangi kudukkarain, poi mei po.*" ["I will buy you some buffaloes; go take them out to graze."]

So why should God have infinite patience? And for faithlessness, he cannot have patience. Breach of faith is the highest sin, according to my Master. Ingratitude for things received is an even higher sin. And when we have received millions, and have received happiness and big houses and air-conditioners, to ask for more is a manifestation of absolute ingratitude for what you have already received. Instead of saying, "God, you have given me all this. Now give it to somebody else, I don't need any more," you say, "Give me, give me, give me!" This is the sin from which rich people suffer. It is the biggest sin of most rich people. Therefore they are condemning themselves to that extent where, in the Bible, Christ says, "Even a camel may enter through the eye of a needle, but a rich man cannot go through the doors of Heaven." People are angry with me that I am always talking against the rich. I am not talking against the rich. I am talking against the **attitude** of the rich, which is a different thing. Similarly we don't talk against intelligence. We talk against the attitude of intelligent people, that intelligence alone is enough, wealth alone is enough, or for women, their beauty alone is enough. Nothing is enough.

He who does not have Him, having everything else, has nothing. So this truth we have to remember and we have to make **real temples** here, no idol worship, for heaven's sake! I have been warning against idolising the Master, from, I think 1971, '72, '73. Many people were angry with me. No idolisation of the Master, because this *sthoola* [physical] Master is not the Master. It is inside, and that inner Master is eternal; Him you worship. Not, the *sthoola*, *bhautika* [worldly], what you see before you. You remember what happened when two people came to Babuji, I think from Kanpur, wanted to put up a statue of Lalaji Maharaj in the ashram in Shahjahanpur. He said, "Very good suggestion," and he just picked up his hookah and was smoking. And then he said, "But you know, it will make it a temple. Somebody will come with a *mala* [garland] and put it around the neck, somebody will put a *teeka* [mark on the forehead] on its *netthi* [forehead], somebody will bring k*arpooram* [camphor] and do *aarthi* [ritual worship]." Our ashram would have become a temple, Ram Chandra temple. And outside, people will think it is Ramchandra of Ayodhya, and they would start coming. Till then nobody comes.

So this is how degradation begins in a small way until it becomes like a *pralaya* [mass destruction], sweeping everything in front of it. No more superstition, no more fear; they are twin brothers. Fear breeds superstition, superstition strengthens fear, and this goes on escalating and escalating, until we are fear-ridden, superstition-ridden. We cannot leave the house without a prayer, we cannot lock the house without a prayer. I know one lady living near me in Madras, a worshipper of another *sanstha*. They have the picture of their guru. She does *namaskara* (prostrating on the floor) then she will get up. Suddenly she will come back as if she forgot something and do *namaskara* again. Then she will close the *puja* room, open it again and do *namaskara* again. I am not exaggerating; this is real. After she locks up the house from outside, she will open it again and go once more to make sure that he has received her *pranam* — twenty

four times. I know a family in Calcutta where the lady of the house visits every temple in Calcutta every morning starting at six, ending at two. She is a nuisance to the whole family. The children don't see her, the husband doesn't see her, the cooking is not done properly, everybody is frustrated — all because of her so-called *bhakti* [devotion], *deva-bhakti* [devotion to the Lord]. When it goes to extremes everybody laughs, but when you go to one temple, you think it is right. It is still the same thing. One bad act plus one bad act is still the same bad. It doesn't make it good.

No mathematics applies in sin; single sin is enough. You don't have to commit it a hundred times. Virtue you have to build, step by step. It is unfortunate but that is the law of the Universe. Like destruction can be done with one bomb, but construction has to be done brick by brick. Similarly to destroy ourselves, one single act is enough, but to build ourselves it has to be an eternity of right action. Therefore this *marga* [path] is infinite — not in Sahaj Marg alone is it infinite; other people don't tell you the truth. They tell you lies when they say, "In three days I will give you liberation." He wants your money.

So, please beware of all these things, accept the truth, live by the truth, follow the truth, achieve the truth.

Thank you.

Seek the Essence

What I would like to say is that yoga is essentially something to do with time management. Professor Kamalanathan gave a hint about that. Shastras say we all have to reach the goal. It may take one moment, or it may take several *yugas* [aeons]. Yoga only seeks to condense that time to the here and now, if possible, in any case, within this lifetime. This is the promise that the Masters give, that it is possible, it is practicable, and it has been done in modern times. We don't have to talk of Patanjali and Vashistha and Vishwamitra. We have the examples of, for instance Ramana Maharishi, Swami Vivekananda, Ramakrishna Paramahamsa, and so many other saints all over India — saints of the modern time in our living memory perhaps, or just before we were born. So, just because the system is ancient does not qualify it for any special respect. I have often had to remark on this, because we value traditions which are old, whether they are effective or not. Antiques we buy for their value in terms of rupees and paise, but a system, just because it is antique, is no better, or good, or more effective, than a modern system.

So this respect for what is ancient must be evaluated in terms of its efficacy. Now as Professor Kamalanathan rightly pointed out, our system is based very firmly, very solidly, on the principles of Raja Yoga. In fact one of our books is called *Efficacy of Raja Yoga in the Light of Sahaj Marg*. It is a modification to suit modern conditions. There have been ancient practices: I remember reading about Gorakhnath, for instance, and how he did *tapasya* [penance]. Some of you may have read about Tibetan yogis, who used to stand in ice-cold water, freezing water up to the neck, with leeches all over their bodies. Marpa, Milarepa, all those great saints of the Tibetan system have done that; and when a disciple asked one of

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them, "What are you doing?" he said, "I am getting rid of my samskaras." So yoga, if used in one sense, is a time-saver, to be able to do in this life what may take aeons of time. This is something fundamental to the Hindu belief — the *Sanatana Dharma,* you see. We are talking of the Veda, which is 10,000 years old. So it means that we are here today in our situation after 10,000 years of age, and still we are what we are.

So modern management talks of time management even more than finance management or project management. Time is of the essence. Time lost is never regained. So yoga is nothing very arcane, and just because it is in Sanskrit, we should not feel doubtful about it, hesitant about it, that we cannot understand most of it. It is a tragedy of course but the practice has always been simple. When you convert any Sanskrit phraseology or mantra or text into English or Telugu or your own language, what ever it may be, you find that it is basically the same thing. When you say, *"Maa Peru"* and when I say, "My name," it is the same thing. When you say *"Aham Brahmasmi,"* it sounds to be very profound but it only means that I am like the Brahman who created me. So as Pandit Nehru once pointed out, not everything in Sanskrit is sacred. Not everything in other languages is profane either. It is a mistake we make in thinking that only Sanskrit is holy, or only Latin for the people there, or Hebrew or Arabic for the other religions. Language has nothing to do with holiness or profanity. It is a vehicle to convey thoughts, and religious texts are no more religious in themselves. The first thing that I learnt from my Master is that just by doing *paaraayana* [reading] of a text, we may memorise it, but that is all the benefit we get. Memorising the Ramayana does not make us saints.

Kabir said, "Every parrot in Uttar Pradesh can repeat parts of Ramayana." They can ask you your name, they can talk about themselves, but they are no more intelligent than they were when they were parrots because they are only memorising and telling you something, which you are teaching them. Kabir also said, "If you are able to

worship a piece of stone and get something, why not worship the mountain?" He said, "If Ganga can give you the benefit that people claim it can give, every crocodile and fish in it should have been liberated." These are the great thoughts of perhaps one of the greatest saints who ever lived on our soil. Forget the *rishis* [sages]. They did *tapasya* [penance] in the Himalayas, in the jungles. Vishwamitra is supposed to have meditated 20,000 years. But this man (Kabir), who nobody knows whether he was a Muslim or a Hindu, was a weaver by cast, shunned by society, who took initiation from Ramananda, according to tradition, by a trick. Ramananda would not initiate him because people thought he was a Muslim. The story goes that in the darkness by the Ganges, he lay on the path and when Ramananda was going for his morning bath in the darkness, he touched him with his foot and said "Rama, Rama," or something like that, and Kabir accepted this as the Guru's *upadesha* [teaching]. From that he proceeded, and we believe, in our system, that he is the greatest saint who has reached the highest stage ever, bar none — ordinary weaver, a man about whose origins nobody knows anything. We don't even know his caste; we don't know how he died. Tradition says that Hindus and Muslims fought over his body. It was covered and when they said, "Open it," they only found a bunch of flowers. Why I am saying this is, on one side you have the great *rishis* of the great traditions, 20,000 years of *ghor tapasya* [rigorous penance], not eating, not drinking, living in jungles — asceticism at its core. And here you have a mere weaver following his daily chores, living a daily life and yet able to meditate and go to the highest, if my Master is believed, higher than anybody else.

That simplicity **is** prevalent today, **must be** prevalent today, when none of us have the time to go to the jungle, and eat the fruit of the trees and the roots of the trees. If you read the *phala-sruti* of the Bhagavad Gita, for instance, it tells you what are the *phala* [fruit] if you read the whole Gita once every day; what are the *phala* if you read half of the Gita everyday; how much

you get if you read one *adhyaaya* [chapter]; how much if you read one *sloka* [verse]; how much if you read only half a *sloka* [verse]. There is always merit, and the merit is always the same. It is an enticement to draw you into the fold — do it and see. Yoga has to be practical. That the Yoga Sutras are couched in Sanskrit is not to make them obscure or difficult, but it was the language of those times. Today there is no harm in reading Yoga Sutras or Yoga Bhashya [commentary] in English or Telugu or Kannada or any *bhaashaa* [language]. The essential thing is to understand. When you give instructions to your servant, you don't give it in Sanskrit; he would not understand. If you are an Andhra person, and your servant is from Tamilnadu, you will speak to him in Tamil, unless he has learnt Telugu for your benefit. Communication is of the essence. Communication transcends language, transcends mediums of instruction.

There is a tradition which says, the highest can be communicated just by heart-to-heart transaction. If you have studied the shastras, there are several ways of *deeksha*, what you call initiation in Sanskrit. There is *sparsha deeksha*, where the guru lays his hand on your head, or your heart, or whatever it is, and conveys whatever he has to convey through that. There is this *nayana deeksha* or *netra deeksha*, where by looking at you, he is able to convey. And then there is this *deeksha* without touch, without even looking at you, by transcendental means, where he transmits his grace to us. After all, God doesn't touch us physically, He does not look at us with His eyes, and we are dependent on His grace all the time, every moment of our existence. We fail to think of these vital points — how does God communicate with us? The great saints have been recipients of messages from God; I don't say 'Gods' because there is only one God. How have they received it? They went and meditated, whether it was a Mohammed in the Arabian desert or a Christ on the Mount of Sinai or our own *rishis* in the mountains and in the jungles. There has always been a medium of communication, but not through the ears. Because the Veda

explicitly says, He cannot be looked at with these eyes, nor can we hear Him with these ears, nor can we touch Him with these fingers. "*Na tatra vaak gacchati na mano* [Neither speech nor mind reaches there.]" It is very patent, absolutely a fundamental fact of *Sanatana Dharma*. Then what is the use of shouting out mantras and our prayers at the top of our voice, putting loudspeakers to make them louder. "*Na tatra vaak gacchati na mano.*" My speech cannot reach there, even amplified a million times. My mind cannot reach there. But what **will** reach is the love.

When Arjuna asked Krishna, "Who is the most beloved to you?" the Lord says, "*Bhaktaaste ativa me priyaah*. [Devotees are my most beloved.]" Not the *Jnani* [the learned]. "*Bahunaam Janmanaam ante Jnaanavaan Maam Prapadyate*, [The learned reach me after many births,]" says the Lord. We all believe it. You are all seeing Mahabharata every week. *Jnani* will take many lives, because unfortunately with *Jnana* [knowledge], a lot of arrogance, intellectual arrogance, always seems to go with it. Like monied people have their arrogance, knowledgeable people have their arrogance, and efficient people have their arrogance. Modern methodology of management calls it aggressive management, purposeful management. In fact, I think it is a mistake that modern management schools teach so much aggressiveness, which is not necessary. One doesn't have to be aggressive to be successful.

The lesson of the Gita is to do your duty. You may say, "Well, what about the Mahabharata war?" That was the last step in a series of provocations boldly faced by the Paandavas. Aggression was the last, and there also, it was an act of *dharma,* not a flamboyant arrogance of ego, of just grasping some territory or something. Today's society, today's culture, is based on grasping. What the West calls 'raping' — rapacious technologies, rapacious geography, and rapacious expeditions, raping the moon, for instance. This word is frequently used in Western literature; I am sure you are all familiar with it.

So there is a gentle way. Not conquest of nature, but transcendence of nature is the message of the Upanishads, the Gita, and the Great Masters. Don't try to conquer nature because when you try to conquer something, there is always an opposing force. Newton's laws cannot be broken even in spirituality. Action and reaction are always equal and opposite. If you oppose something, it opposes you back. So the way has to be gentle, yielding, ultimately resulting in what we call surrender. Surrender and everything comes to you. Oppose and try to aggress, we have the famous examples of Ravana, and Hiranyakashipu who opposed and lost. So divinity has to be wooed. It is through *bhakti* [devotion], through *prema* [love], that God has to be essentially won. Other ways exist. Lord Krishna enumerates so many ways in the Gita. But Arjuna finally says in despair, "Enough! Don't talk on about these Yogas, and this and that. Tell me what is the easiest, what is the quickest way to reach You." There is a man who was living with Krishna as friend, who says, "How am I to reach you?" This must teach us that there is some thing to reach. It is just not enough to be together with the Lord — physical presence. They were sleeping in the same bed, eating together and he called, "Hey Krishna, hey *Yadava*, hey *sakha* [friend]!" all these sort of things, and yet he says, "How can I reach you?" And the Lord did not say, "Damn fool! You are with me already. Where is the question of reaching?" He taught him how to reach. And in the ninth chapter, you find the famous example: "*Raajavidyaa raajaguhyam pavitram idham uthamam*." [This supreme knowledge is the most pure, the best and the most secret.]

There is authority for these things in our shastras; unfortunately nobody reads. We have temples, we go and worship; we don't know what we are doing, what the *pujari* [priest] is doing, what is the *karpura aarati* [ritualistic burning of camphor], what is the money we put into the *hundi* [donation box] for, and think we have done some modicum of our duty, satisfied our conscience. Society looks on us with favour. "You know, he goes to temple

every morning." We are enough, we are satisfied. We don't know that we have to go somewhere from here.

One must always remember when talking about religious, ritualistic worship, the example of Paramahamsa, who was a *pujari* [priest] in a Kali temple, *pujari* par-excellence. He was able to bring Kali into his presence in *pratyaksha rupa* [perceptible form], played with her, in all aspects in which you can do with a woman. I mean, this is a recorded history of modern times, hardly a century old, and along comes a Totapuri and says, "What you are doing? Do you want to be stuck at this level of mere Kali? Go beyond."

He says, "How? I don't know."

"Meditate."

So, Ramakrishna Paramahamsa became Paramahamsa after he renounced Kali and started meditating — renouncing, not in the sense of saying, "You are useless," but in the sense of going beyond, transcending her.

So, the gods, as my Master has said beautifully in our Sahaj Marg literature, are at our service. They are our guides, they are our benefactors, they are not to be worshipped, but they are to be used for our spiritual elevation. We don't worship a ladder; we use it, we preserve it and we paint it when it is going rotten. But if you put it in a temple and say, "Oh! Master, you know, you are the ladder up which I climbed," I don't know whether it is a mental ladder of success or physical ladder of climbing from one floor to the other floor, but the essential fact is, we have to go up towards our destination which is an evolutionary goal. I must emphasise this very clearly: it is not a goal of growth in the modern sense that we become better human beings or richer or this, that or the other.

Yoga does say, "*Yogah karmasu kaushalam*" — a yogi must be skilful in his actions. Yes, but not for the purpose of self growth, not for the purpose of making

money for himself, not for the purpose of building houses for himself, not for setting up industries, not even for governing countries. Great yogis have never participated in these things. They sit quietly and using the power of their thought, their *prana-shakti*, they have been able to change the world with one stroke of their thought. It is said that when the Second World War was going on, and Hitler was in his last moments, here Shri Aurobindo said, "It is finished," and there Hitler was finished. For what it is worth, you have to believe it, if you choose to believe it; if you don't, it is up to you.

It is fallacious to think that we are the instruments of either destruction, or protection, or conservation. That is left to Brahma, Vishnu and Shiva. We are their instruments. Lord Krishna talks to Arjuna on this again and again in the Gita. Arjuna says, "I have killed him." Lord Krishna says, "Who are you to kill him? You killed him?!" Then who kills? We don't ask this question. We see the Mahabharata and we are happy, "No, no, Arjuna did not kill." We don't go into the question: Who killed?

Then we will find the answer that the plans are made in, what we call, the Brahmanda-mandal, the landing ground of Gods, where the plans always are made. It is like your corporate structures, where the planning is made somewhere, and execution is made somewhere else. Somebody sets off the fuse, he thinks that he has set the rocket going; somebody assembles it and he thinks that the rocket is his; somebody welds it and thinks, "That rocket is mine. I welded it." True, but the plan originates in a mind which is prepared for it, not in a human mind which may be your director, chief engineer or chief designer but in something superior, which we call the divine mind, to which we all have access. It is to have access to that, for which meditation is the first doorway which opens it, and he who meditates has access to that divine mind. You all know, Abraham Lincoln, in his most troubled moments, had meditated all night. He did not think; he did not refer to computers. God help, there were no computers in those days! He meditated, he got guidance.

Gandhiji meditated so many times. Who has not meditated in difficult moments? You know, in the loneliness of your house, your wife is seriously ill, your son is seriously ill, or some calamities, then you go down on your knees and pray. But prayer at merely times of anguish, uncertainty, is an act of beggary, God help you!

My Master always said, "We are children of God and we have every right to everything that God has, or God can possibly have, and it is ours for the taking, not for the asking." We should be like children. Every child goes to his father's table and takes a pen away. Then you lovingly say, "Not again!" But you don't beat it, because you know that by right, it has a right to your pen too. We are inheritors of a divine kingdom, not squealing beggars to go down on our knees before God, who will weep. If your son comes to you as beggar through the back door, what will you think of your son? Will you not be ashamed? "You! My son! What is this groveling before me? Ask and take it!" That is the message of Christ. "Ask and it shall be given unto thee" did not mean 'ask'. Take. It is all yours. What are you looking for? What are you working for? Everything is yours. This universe is yours. *Aham Brahmasmi* does not mean that 'I am Brahman.' I share that total kingdom which my father in heaven created for me. Every son in our society, we know, inherits from his parents. Lots of problems arise when you have multiple children. But **that** kingdom is indivisible physically, thank heavens. Therefore we can all inherit the total kingdom without anybody having to share anything; there is no dispute, there is no despair, there are no problems of family splitting up.

So, all that we are trying to do is not something very esoteric or arcane. Unfortunately, this impression has been given by religious texts, yogic texts, preachers wearing saffron robes, who try to make it a little mysterious. It is a very simple affair, that through meditation we train our mind, we condition our mind, we regulate our mind, to have access in some way through a trap door, into this eternal mind which we call the cosmic

consciousness, the super-cosmic consciousness, and if that is established, our life becomes divinised.

Unfortunately, I am pressed for time; tomorrow is a *bandh* day [strike], otherwise I would have stayed on but I have to go. I wish you to remember that yoga is a practical thing. It transcends religion, because we have no faith as such, we are only trying to establish contact with Him who is our Creator, our father in Heaven. Therefore we have no named gods of religions. My Master said, religions divide, spirituality unites. You have only to look at our newspapers every morning, to see how this division is going on: rapacious division, greedy division, murderous division. Everyday, it is a nauseating experience in newspapers in the name of religion. On one side you have the Hindus fighting for '*Ram Janma Bhoomi*,' you have the Sikhs fighting for Khalistan, you have the Muslims fighting for Srinagar and Kashmir. All religions! Three religions operating together to destroy a country which you have been patiently building up over a century, hundred centuries, thousand centuries. What has religion achieved? So my Master says, religion divides. It is always true.

I have always asked philosopher friends here and abroad, that every fool sits down across the table and says God is one, there cannot be two Gods, there cannot be two infinities, there must be only one God, yet you say your God is different, my God is different from his God; how can you be intelligent, how can you be philosophers? It is because we have bigoted minds, we have selfish interests, we have power structures which wish to consolidate the powers of each religion into a few hands and pretend that divinity is here and there and no where in between. We are, in a sense, not approving of ritualistic worship for this reason, that it helps you to isolate your God into a temple, walk free of him thereafter. My Master used to say that today's worship is like using the toilet. Under the pressure of need we go to the temples. We have isolated Him; we are no more burdened with His awesome, eternal presence, in which case we have to be accountable to Him every moment of our life. It is

convenient to have a God who is in a temple, so that we can go and pray to him and offer him wonderful sacrifices when we need, and walk away from his presence, leaving Him locked up there.

Temple worship is very suited to our modern corrupt society. That is why temples are proliferating. There was a time when there were no temples in India. There is no reference to temple worship in any of the Vedas; you are free to examine it. In those days people meditated. The Upanishad says how to achieve this *Brahma Gnana* [knowledge of the Ultimate Reality], *Brahma Paristhithi* [state of Brahm] or *Sthithi* [state]? *Tapasaa Brahma Vijijnaasasva* [realize the Brahman through meditation], says the Upanishad again and again. There is no other way, there has never been another way, there can never be another way. If you are satisfied merely with the *prasaadam* (offering) you are going to get, and seek to satisfy your conscience that you have done at least the minimum part of your duty to your self, through the God whom you understand is within you, then it is enough. If you have any higher aims, then that must be transcended — not shunned, not destroyed, not put away, but transcended. Like you leave kindergarten and come into a Middle School, you leave that and go into High School, then you leave that and go into a college. Even today, Professor Kamalanathan, if he sees his professor, will bow before him in respect, because he made him a professor. But he is a professor too. People revere him today, people approach him today.

So Yoga must not be confused with religion. As my Master said, "Where religion ends, spirituality begins." Spirituality is the unifying factor. It is a factor which destroys or removes at one stroke, all the differences that we have been dividing ourselves with. No names, no forms, we say of the *para-tatva* or the Ultimate. He has no name, He has no form, He has no attributes. What name will you call Him by? Rama? The *avatara-purusha* [divine incarnate] comes, or at best your son, if he has the same name. So how are you going to reach the nameless and formless and attribute-less through these channels?

Therefore in meditation, we have an abstract entity in our heart. He is called the *antaryamin* (who resides within), He has no name, He has no form, no attributes, yet He is infinite, He is my very Self. So through association with this Self, with whom I establish contact through meditation, I try to establish contact with the Ultimate of which this is an *'amsa',* as we say in Sanskrit — a part, not in the sense of the part of a rocket, but as an essential part of a whole, the part being no different from the whole. It is like one carat diamond and 100 carat diamond — they are essentially diamonds, carbon in Chemistry, but no difference.

So this is the way — very simple, very useful, totally efficacious in making you reach your goal both here and there. Please do not imagine that you have to sacrifice your temporal interests. My Master has emphasised again and again that we have to fly like birds on two wings. Our Hindu society, especially, has made this mistake of shunning the material life and running away to the forests, becoming ascetics. They flew with one wing, therefore they crashed. We are today making the opposite mistake, of flying with the material wing and therefore we are crashing too. Two wings are necessary. Anybody who is born in the physical world has to exist physically, has to manage his physical affairs, has to have a house, a toilet and a kitchen — the basic things; you may not have a bed room. Therefore you have to work; therefore you have to earn money.

Karma yoga is famous in India. *'Maa Phaleshu Kadaachana'* [never in the results thereof,] we must always remember. We have the duty to work, but not the results thereof, which only means, "Don't worry about the results." I have had occasion to deeply think about this statement of Krishna. "How dare he say this?" was my reaction when I was young. Which fool will say, I will work and not think of results, or the pay I have to get? But you know, later on wisdom dawned when I reached my Master's feet. So long as you are thinking of results, you are impotent. But if you do your duty correctly at every stage, the result must be what it has to be — impeccable. In the last episode

of Mahabharata, you saw that when Arjuna was looking at the Sun all the time — *Jayadhratha Vadh* [the slaying of Jayadhratha], Krishna tells him, "Today you have lost! You are no longer looking at your target; you are looking at the Sun."

This is what materialistic philosophy does to us. We are thinking of our salary, we are thinking of our promotion, ISLV launch failed, PSLV launch failed, who cares! But if you do your duty at every step meticulously, as they do in West, a Godless society as we call them, then why are they millions of years ahead of us in technology today? I asked my Master precisely the same question, "Islam is flourishing, Christianity is flourishing. Why?" He said, "They have one channel in their mind, one God." Here, we have multifarious Gods, a whole pantheon of Gods; Lakshmi for something, Saraswathi for something, Vinayaka for something, this God for something, that God for pleasure, this God for pain. So, it is not that multiple Gods are useless. But when you create multiple channels in your mind, the power of the mind is distributed among so many channels. When you have overload on your circuits, the voltage falls. It is a simple logic, and every technician must understand this simple logic. One channel in the mind, total success; multiple channels, you don't know which to attend to; which shall we choose, which shall we give emphasis to, which shall we control, which shall we regulate, which shall we let run haywire?

Therefore Yoga says, one channel in the mind. Therefore, through meditation, concentration, we develop the ability to bring all the power of your mind into one channel. Put it there and total success. So '*Maa Phaleshu Kadachana*' is to help us to forget the result, in the sure knowledge, in the absolute certainty, that right action **must** breed the right result. There is no divine interference in this. God cannot, by any means, give you wrong result for a right action. He may give you right results for a wrong action, if you are destined that way, like a gambler makes money. But an industrialist gets his cheques month after month as profit. So some of these things we have to

learn to interpret in a new way. '*Maa Phaleshu Kadaachana*' does not mean forget or renounce your results. It only means forget them in the sure knowledge that your right action must lead to right result. It helps you to focus on the work rather than upon the result. It is like a boy who is preparing for an examination, and if he thinks whether I will pass or fail, he will surely fail. If he has studied well, this doubt does not come into his mind at all.

I am sorry I have exceeded my time of fifteen minutes. I don't have much time today because I have to go to Madras, but I commend this system to your attention. It does not bring external changes in us, because the external doesn't matter. A beautiful man does not make more money than an ugly man — not even in industry, not even in technology. It is this [gestures to the head] that matters. But this [the head] without this [gestures to the heart] is useless. I have known many intelligent and highly intellectual people, who did not have the courage to do what they had to do, and failed notwithstanding all their intellect, and became drug addicts, taking refuge in drugs and alcohol, things like that. So we need these two wings, the intelligence, and the will power which is in the heart, according to my Master. These are the two instruments we have to use.

My Master always said God has given human beings two things which he has not given to anything else in the creation, intelligence and will power — one to choose the right way, the other to be able to do it. These we have, and I pray that we may use these successfully on our journey through life, remembering that these temporal goals are not our absolute goals, these are for the nonce; that is for eternity. Choose rightly, this is my prayer. I welcome you all to the system. Brother Anjaneyulu is here to give you more literature, guidance such as you need, and if you think I can serve you, I shall also be pleased to come again.

Thank you.

You Surrender, He Surrenders

Because of the growth of the Mission, I have become something of an expert in starting to learn languages and giving them up a few days later. So, in a sense, you can say I am an expert beginner! You know, one who doesn't begin, can do nothing. I remember when I was thinking of writing a book, my Master said, "Where will you begin?" and I am still there. I don't know whether he put the obstacle or I put the obstacle. That is why we have this English proverb, 'Well begun is half done.'

Yesterday we were talking about what this lady was referring to — problems in what you are talking. I would like to mention what Dr. Varadachari told me long ago, about superstition. He said, "We think superstition is only in the Hindus or in the oriental mind, but it is very much in the Western occidental mind too." I was thinking just now, when giving a sitting, that yesterday I was asking this lady to, in some way, surrender herself, which only means giving up the ego, and I was referring to the old story of Robin Hood, where Robin Hood and Little John were trying to cross a small stream on one plank and they start fighting there, because neither will give way. We have stories of two goats crossing a bridge and butting each other and knocking each other into the river. Always when one refuses to give up, there is disaster for both. It is a rather unfortunate assumption that the one who does not give up is a victor. He is more of a loser than the one who loses. That is why we have nowadays this famous often-repeated statement that victory in a war does not make you a victor in fact. If there is a nuclear war and two countries are fighting it out, or two halves of the world are fighting it out, even if one emerges a victor, there is total devastation. It means a new beginning.

Now this idea we have to bring into our human relationship, that if there is a problem between a husband

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Speech at Bangalore, 7th June, 1990.

and a wife, or between brothers, or between partners in business, one who loses **seems** to lose — very often he gains. I know many people who have become divorced, and the wife whom everybody pitied is much better off later, because she has her freedom now. And the man who imposed the divorce on the wife, in a superior fashion, with the typical male arrogance, male chauvinism, who thought he had won everything, really lost a lot, because he lost his peace of mind, acquired a lot of guilt, and he lost a life companion. So when we think in terms of victory and loss, I think this principle of invertendo, which my Master applied to almost any situation in our life, should be applied, that one who loses gains, and one who apparently gains, really loses. Therefore we have in the occult traditions all over the world, this famous saying, "He who loses his life shall gain it, and he who strives to keep it shall lose it."

So this is a question not of the ego or anything, not even a question of the body; it is not a question of life; it is a question of a total acceptance of an attitude, that so long as I want to keep, I am going to lose. When I'm prepared to release, I have. [Break in tape]

So all these ideas that I am big, I am strong, I am intellectual, that the West is great, that the white man is superior, that money is all, that success is to be worshipped as a god, or perhaps a goddess, are all superstitions. Superstition means something which is not in fact real, which is something irrational — all these things are irrational. And when the Harvard School of Business or its parallel institutions elsewhere in the world or within the States, talk of success as being the absolute goal to be achieved, it is very much like our worshipping an idol in a temple. Both have no substance, have no lasting effect on you. You are going to lose both.

I remember once Dr. Varadachari laughingly said that perhaps God created the Muslims to teach the Hindus not to worship idols, because they went about desecrating temples, breaking down idols, destroying them, and

compelling the Hindu now to think where he would go for worship. The Hindu is lost without his temples. He is lost without his Ganges. One of the awesome futures predicted by Babuji in his 'My Vision', or perhaps not there, somewhere else, is that the Ganges will dry up sometime in the future. It will be a dry bed without any water flowing. Then where are you going to cleanse yourself? Where are you going to throw your sins? It is like a city-bred man who goes into the villages, and the morning's first function is becoming a nuisance for him because there are no toilets. It is a very real problem for city-bred people who cannot go out into the fields. So we would be in a similar situation, if we have no temples, no *Ganga mai*, no *Kali Mai*, and Babuji said, "It is for this reason that the Muslims were created by God to teach the Hindus a lesson." Unfortunately I think they didn't do it really well! If they had done it properly, we should have become more sensible, worshipping one God instead of a whole pantheon. I mean the number of gods of the Hindu mind probably outnumbers our population today. And every day we are creating new gods, new temples, so called places of worship, but which have become places of corruption, places of filth.

I remember, about twenty-five years back, I had to go to a famous shrine in Tanjore district, where one of our children had to be shaved bald — one of the superstitions. And then we had to have the prasad. I went in to what they call the *tirumanapalli* — the kitchen of the temple. I was horrified. Even our toilets are cleaner. It was filthy. There was a foot of slime on the floor, and if you inadvertently were to step on it, you would slip and break your head somewhere. They were grinding this famous *idli maavu* [*idli* paste] in something that was half under filth, half over filth, there were cockroaches everywhere. When they brought the prasad, I refused to accept it. Somebody said, "No, no, you cannot refuse prasad in a temple." I said, "I will refuse prasad if it is prepared like this, and I am sure God will refuse it, if he had any sense." I'm sure that, while God is in everything,

God will not accept, for instance, an *idli* paste in which cockroaches have been ground. He is perfect; He is not part of imperfection.

You see, let us understand this very clearly, that when our brother Kannan emphasized one of my small thoughts that He is in the worst and He is in the highest, it is not that He is in the worst and He is in the highest or He is in the best; He is in everything. Like the blood in my body circulates through my whole body. It does not distinguish between the cleaner parts of my body and the dirtier parts of my body. It does not say, "I will flow only through the brain, but not through the genitals. Dirty things, useless things, ugly things, corrupt things. No! I don't want the feet. How dare you ask me to flow through the feet? I am only destined for the head and the heart." It is in that sense, that God is everywhere, that without Him nothing could exist. At the same time, if God says, "*Manushyaanam Dhananjaya* [Among men, I am Arjuna.]" and all this rigmarole, it only means, "My son! Whereas I am in everything, I can be in everything without being that in which I am." See, this is a very important point to understand. I am in everything, but I am not that in which I am. I am in the blood of the human being, but I am not the blood of the human being. I am in his corpuscle, but I am not a corpuscle. I am in his heart but I am not the heart. I am in him but I am not him. It is like milk and a vessel. There is milk in the vessel, but the vessel is not milk – to put it very pithily. So God can be in everything and yet remain divine, precisely because he is uncontaminated, untouched, by that in which he is for the moment, even in himself. Whereas we are contaminated, corrupted, most importantly limited, by being in that in which we are currently, our bodies. Therefore Brother Srinivasa Rao thinks, "I am Srinivasa Rao." His son thinks, "I am his son." Keerti thinks, "I'm Keerti, I am Japanese. I was a samurai in a past existence." He was, I can assure you. But why think of it?

So when we limit ourselves, that is the sin. I think the original sin, about which the Christians talk so much,

is this idea of separateness from the divinity that is in us, around us, everywhere. It is like the coconut, inside the coconut shell, thinking it is something apart from the coconut. "Oh! The shell is hard, I am soft; you can't eat the shell, but you can eat me. You can't make chutney out of the shell, but you can make chutney out of me. See how beautiful I am, white, tender, soft, and tasty" — and it gets eaten up. For being all these things, it is eaten up. The shell survives. So the important thing is not where God is or how God is, but how he is able to retain his absolute freedom while being in everything, yet being able to stay apart from it. Our religious scriptures, our philosophical scriptures give us so many examples, that He is like the *tamara patra,* the lotus leaf, floating on water — ever in contact with water but never wet. I don't think these examples really do justice to His divinity, because we still think of something nice being in contact with something filthy. Now I should also say that water at that moment cannot wet the lotus leaf, precisely because in contact with the lotus leaf, it also becomes something divine. Why not? If it gets dirty with mud, it is because part of the qualities of the mud are corrupting. So we can become that with which we are in contact, provided we are willing to lose my 'my-ness'. So long as I want to retain my 'my-ness' — I am this, and this and this, I shall not give up this — it is egoism. So long as I retain this, my contact with divinity is useless to me. The moment I am willing to give up my 'my-ness', His 'His-ness' comes into effect, and that is transformation.

So, why it is important to give up the ego is not that others may be victorious over us or that we may pretend to love our neighbour but don't love ourselves, or that we are genuinely loving, things like all this. When we say we are genuinely loving, we are perpetrating two lies, lying about genuineness, and lying about love also. "I'm really telling the truth," means you are a liar. Because, what is a real truth? Can there be an unreal truth? That is why we have to laugh and sometimes cry when we see these political slogans. "I am re-dedicating myself to the

nation's prosperity and to the prosperity of the downtrodden." Why re-dedication? Dedication should be once and for all. It is like a man who says every morning, "I am getting married to my wife today." How can you marry the same woman every morning? Then was yesterday's marriage a lie?

So our world has become very corrupt. And we are also very proud that our leaders are re-dedicating themselves, God is being reborn, renewed, rejuvenated as if he is something subject to age and death and time. And we are thinking of surrendering our egos as something very difficult, something when it is done as very great, not knowing that without it, his 'His-ness' cannot replace my 'my-ness'. So surrender is not for benefit. Surrender is not to do good, even to yourself. Surrender is the only way of becoming something. It is an evolutionary path. Like if you want to swim, you have to take off your clothes. You cannot say, "No, no, I will wear my eighteen yards *madisaar* [the traditional form of sari as worn by women] sari and go into water." That will be your grave. It is not the question of being naked. That you are going to be naked after you remove your clothes is a different set of consequences. It only shows that without nakedness you cannot jump into the water. The same nakedness of the soul is posited as an absolute essentiality in spirituality. All that we do here is, we don't throw off our clothes; we throw off the various layers of *ahambhaavana*, as they say in Hindi – I-ness. So in the water you need a physical nakedness; in the spiritual ocean you need a spiritual nakedness — the soul, in its glittering splendor.

I believe, today, they are going to show you in the Mahabharat, a scene that perhaps they will not show you completely, because of the censors, where Gandhari calls her son Duryodhana and says, "Come to me as you were when you were born, and I will do something tremendous for you." She was going to make his *sharira* [body] a *vajra sharira* [impenetrable body], something untouchable, indestructible, which nobody could touch. But Krishna playing his usual wiles and his tricks, stops him and says,

"No, no you are a grown up fellow. You are not a young child that you go naked to your mother. At least cover up your nakedness." And this damn fool puts on a towel around his waist. And that kills him because when Gandhari opens her eyes, for the first time, her very sight makes him *vajra*, except for the covered part, and that is where later on Krishna tells, I think Bhima, "Here [referring to the thigh]. Hit him here."

So when you are clothed, you are more vulnerable then when you are naked. Even psychologically, as you can see. You know some of these lewd boys who are always wishing to see uncovered women, when they are fully clothed are anxious to see them naked, but when they are naked you turn your eyes away because it is not within the capacity of a human being to see that nakedness. It is for this reason that when the clothes are being changed in a temple, the *parda* [curtain] is drawn and everybody has to leave. The god Himself has to be clothed before you can see Him. In His nakedness, how can you see Him? Not that it is dirty or ugly or sexy or all this stupid nonsense perpetrated by religion, all religions. It is because it cannot be seen without you being petrified. Remember the story of the Gorgon Medusa..

So nakedness is only under a certain set of very appropriate evolutionary conditions; there you **have** to be naked. You cannot by any means have even the thinnest veil. Such a situation is demanded when you wish to become divinised, free of everything, untrammeled, nothing to hide, and nothing to show. I mean only when you have something to show you have something to hide. When you have nothing to show, there is nothing to hide. Isn't it? When you have no possessions, there's nothing to protect. When there's no 'I' in me, there is nothing to die. So it is the true understanding of ego-less-ness, the true nakedness of the soul, the spirit that we have to understand. Without understanding it in its proper context, as taught to me by my Master, we will jump to conclusions that we are going to be good people, better people, best people. To quote Krishna again or the Gita again, when

Krishna says, "Among human beings, I am Arjuna." I always used to wonder why Arjuna? There were very great people compared to whom Arjuna was a piece of dust. He was a mere warrior. Nothing wonderful about him. Even among his own brothers Dharmaputra was supposed to be the greatest. Sahadeva was equally great on the other end of the scale. Sahadeva who challenged Krishna that, "I can stop your war." Krishna had to bow before him and say, "Please don't, or the whole plan of Nature will fail." So the two ends of the stick are left and in between he catches Arjuna. Why? Because in front of Krishna there was nothing in him. He became nothing in the presence of his companion, his divine companion. He may have been something else when he was alone. But in the presence of his Lord, in his company, he was always nothing. Arjuna ceased to exist. It was his superior love, you see. Others worshipped, he loved. This is a great lesson for the Hindus — don't worship God, love God. All this stupid nonsense of going to temples and taking your *agarbatti* [incense stick] and your *karpooram* [camphor] and wasting your hard earned money having your pocket picked on the way, picking up some unnecessary diseases, these are the concomitants of religious institutions. Very unfortunate. They have corrupted our country into such an imbecility of materialism that we are lost, virtually. God is not to be worshipped. God is to be loved. Krishna says, when somebody asks him, "Who are your most acceptable, whom do you love most?" He says, "My *bhakthas* [devotees]." Those who love me are the greatest — not those of knowledge, not those of wealth, not those of power; who has these in greater measure than I have? That must be implied. That must be understood. Who is more wealthy than the Lord? Can there be anybody else? Whose possessions are more? You measure yours by the acres and the square feet today. He measures by Universe. Whose power is greater? — a Duryodhana's, a Bhima's, or the Lord's?

So when we go with these things, the Lord laughs. It is like your little son coming to you with a toy pistol and

saying, "Hands up!" And you put up your hands because you love your son or grandson. It is a mock play between two people who love each other, but it cannot be the reality. So it is time in India to abolish this concept of worship altogether, destroy it if possible, and replace it with the idea that God is to be loved. There is no use putting up slogans — *Anbe Shivam*, God is love, God is truth, and we are telling lies. God is love; we only hate God. Every time something good happens, we are the *kartas* (doers); every time something bad happens, He is to be blamed. I mean this hypocrisy in the face of Divinity itself is what has brought our country to this level and our people to this level, to this morass of ignorance, of corruption, of greed, of stupidity. I once asked Babuji how it is that the Islamic and the Christian nations are progressing so well, notwithstanding their corruption, their immoralities. He said, because they have one God in their mind, there is one channel. In our mind there are multifarious channels, and the power of the mind is divided.

So He is one. Mathematically if you can think of it, any number in this creation can be divided by 1. All other numbers cannot divide every number that you can think of. But 1 divides everything. Similarly God! If you are one, you can go anywhere, be anything, because you are one. Now we are several, we are many personalities, putting on many faces before many different people, good to some, bad to some, indifferent to some, truthful with some, lying with some, in two senses. So you see we have to first unify our character, our personality, that you are the same at all times everywhere, with everybody. Then starts the question of giving that up. It is as if you sell all your land, all your properties, all your factories, put it all into one demand draft and send it, you see — one act of giving. Otherwise you have to make 2976 documents — for this parcel of land one document, that parcel of land one document, for this factory one document. So we unify, to give. All our scattered personalities, our scattered resources, our scattered selves, we have to bring back. It is only God who can

afford to be everywhere at all times. We cannot. His power is infinite, He can be an infinite number of personalities. He can be anything, anywhere, at anytime. Therefore He can be in the worst but not the worst, in the best but not the best, because He is never the best or the worst because he is quality-less. He can be a mountain, He can be an atom, precisely because He has no shape, no form; He has no substance and He can be anywhere at any time because He is eternity itself.

So these are some thoughts I had wanted to place before you for your consideration — not to think of ego being surrendered as something you are losing, but it is like the surrender of something small for the gain of something which is infinite. It is like a man who has to go before the doctor to be pricked in one finger so that he may have the pain over all the body released. So I would request our speakers to think on these lines when they speak of surrender. Unfortunately the concept of surrender is contaminated by the idea of surrendering in a war, in the military fashion, wherein you lay down arms and you become beggarly and you are at the mercy of somebody else. So surrender is becoming some way contaminated in our minds. Actually surrender is something which is the highest, the noblest, because it is the **only** thing which can make God Himself surrender to you because He has to do what you do to Him. You surrender, He surrenders.

Thank you.

Faithful Translation

It is obviously a pleasure to release more books, and in Andhra our brothers and sisters from the beginning have been very active. We have all of Babuji's books in Telugu, and some of them have gone into several editions, if I am right. Now we have in three volumes, the complete works of Shri Ram Chandraji Maharaj, and it is a proud moment for all of us. As a token of my love for my brother, I give brother Narayana the first copy. [applause]

This question of translating into languages is very fascinating, and I've always been fascinated with languages. What is the beauty of a language? That I am not very capable in learning languages is my misfortune. Perhaps I didn't start early enough. But I have always been attracted to learning languages. And I think I know about twenty words in perhaps twenty different languages. It is not bad, but not enough. After all, the content is the same. *Voice Real* is *Voice Real*, in whichever language you say. Like they say, "A rose by any other name smells as sweet." But, if you go to a Chinaman and say, "I want a rose," he wouldn't know what you want.

So, to touch his heart and his head, to evoke a response, is the fundamental purpose of messages and books and teaching, to evoke a response in such a way that it is co-operative. One step more — that it is loving co-operation. Here, the language in which the message is couched becomes very important. And in Babuji's works, especially, the difficulty has been to match his simplicity of language to the translator's ability to bring that same simplicity in the language in which it is being translated. It is a very difficult job. To translate complex things is very easy; you just go through the dictionary and find the appropriate words. But the man's simplicity is extraordinarily difficult. People have always been talking of emulating Babuji in his simplicity. Why is it so difficult?

Speech at Chennai, 17th June, 1990.

There is the simplicity of the substance, there is the simplicity of the manner in which it is used, then the simplicity in which simplicity adorns simplicity.

Somebody was talking about the happiness of the Master. I was thinking of a priest in a temple, perhaps uneducated in everything except the priest's craft. Not a master of languages, but able to blabber something in a language in which he does not know anything, but able to mug up — Sanskrit. Simply clad, but always adorning the *murti* [idol] of the Lord — oil bath, wipe it, milk bath, wipe it — so many things, and then putting costly clothes on it, costly jewels on it. Why do you think our temples are robbed? Because there's so much wealth: *avaranam* [clothing], *abhushanam* [jewellery], *alankaram* [decoration].

So, the idea that we must beautify that which we love, that which we adore, that which we worship, is a fundamental idea for a human being. Therefore, even in merely human terms, when you buy your wife a nice sari, a lot of jewels, and take home a little flower, it is an expression of love. "*Patram pushpam phalam toyam*," ["Leaf, flower, fruit, water or milk"] says Lord Krishna even in the Gita. I used to wonder why the Lord says even, "*Patram pushpam phalam toyam.*" Why not nothing? Because, love needs a vehicle for its expression.

This morning, I was telling my sister Chitra, whom I am meeting after nineteen years, "Do you still have some affection, which your father had for me in such enormous measure, quantity?" He used to talk of me as his eldest son — Dr. Varadhachari. She said, "It still exists." I said, "I am happy to hear it. But, I would like to **see** some of it." This was a joke and not a joke. Because, if you go to the West, half the problems of the West are because children have never seen the affection of their parents. Now, I cannot believe that parents do not love their children. It is not possible. But then, why does the child feel that, "My father never loved me, my mother never loved me."? Because, they did not demonstrate that

love in their heart sufficiently for the child to be impressed or to be convinced that, "My parent loves me."

This is a modern disease. In the ancient times, it was a sort of secrecy. Babuji has said, "The bane of India and its civilisation has been the secrecy." Great things have been lost because they were considered secret, mantras should not be taught because they were secret. Techniques should not be imparted because they were secret. Great things have been lost which the West is rediscovering today, and they talk of themselves as a civilised race, and by comparison call us boors, whereas we had these things thousands of years before the West had. I mean, even aircraft, if the Ramayana has to be believed. Fire bombs, atomic bombs, if the Mahabharata is to be believed. What was **not** in India? Whether it was on the beauty and the splendour of the Himalayan heights, for spiritual awakening and evolution, or the most degraded and depraved activities of the human imagination, sordid imagination, everything was in India. Some we lost, good things we lost because they were secrets. The bad things remain because they were never secret.

When a lamp is lit, as I was telling Chitra, and if there's no light, we cannot say the lamp is lit. I have not seen the lamp yet which has been lit and which does not illuminate its surroundings. Therefore, when we have love or claim to have love, when we have affection or claim to have it, some of it must come out and flow.

Now, what flows from these books is not the knowledge of the Master because, according to my Master, he never claimed he had any knowledge. He claimed that everything that he got, he got from his Master. He didn't have to go abroad for his education. He never read books. In fact, often, to our confusion, he said, "I don't want learning. I want understanding." Now, it is here that the problem of languages arise, because I have big books in which I have understood nothing because the language was so obscure, though I have spent a lot money on big, heavy books, beautifully bound and printed on the best paper.

So you see, when we write books, when we translate books, we must remember that this book is going to be read by everyone from the simplest, almost illiterate people, to the most erudite professors. And if it is to, sort of, cater to this whole spectrum of human beings, we have to make it as simple as possible. Therefore, you see the problem of translation.

Coming to the matter of translation, I am very happy to tell you that Babuji's books, of course, exist in Hindi, they exist in Tamil, they exist in Kannada, they exist in Telugu, some in Marathi, many in Gujarati; now we have translations in Italian, in French, in German. I'm happy to tell you that three of his books have been translated already into the Russian language. *Reality At Dawn* is under translation into Bulgarian, and perhaps into Finnish very soon.

Why is there a demand for his books? It is not that you can translate something and sell it because it exists. No book is sold because it exists. That is why you have the copies of the best-sellers — top ten. In *Time* magazine, the top ten is listed every week, and it slips from first to second to fourth to tenth sometimes in one week, sometimes in thirty-six weeks. But what is the demand for these books? It is precisely because on one side, there is a craving for spiritual values, for spiritual practise, for spiritual realisation, and they seek something which will guide them towards that.

Now, these books have that very serious purpose to fulfil. They must present the Master as he always was and is — no distortions. They must present his teaching in its utter simplicity, as he gave it to us. No escalation of linguistic merits. This is the problem with translators. They try to correct the language, they try to make it more beautiful, as they say. But I'm always captivated by a mathematical phrase, where the word 'elegant' is used in respect of formulae. If there are several formulae which will suit a solution, the most elegant is chosen, and the elegant is always simple.

So, it must convey his message exactly as he spoke it, as he gave it to us. The language must be exactly as simple as it has been given to us. The contents must not be disturbed. We must not seek to change its values under a false imagination that we know better.

So, all these are the pitfalls of the translator. Therefore, when we are able to produce books which match the original, it is a moment for very considerable satisfaction, because it is a masterly reproduction of a Master's teaching. This is what we are aiming at, and I hope more and more books will follow in more and more languages, because if we are planning to cover the whole humanity — we are always talking about it — we have to present these things in all the languages of the world. I forgot to mention that we have some translations in Japanese, too. We have the first Japanese preceptor now, and she and our friend here have made a beginning. First it was a single sheet, then there were three or four sheets put together; I am sure soon something will follow.

So, on one side I'm very happy, I'm very proud of our team of translators, who are putting their dedication and their devotion in the work, producing in a very simple way, the simplicity of my Master for our consumption. At the same time, I must urge upon them to remember these few precepts. You don't have a capacity like mirrors. If you have parallel mirrors and you stand between them you have an infinite series of reflections — all the same. But here, when you translate, there's always a change. It is, in a sense, unavoidable. It is, in a big sense, a misfortune, because in some languages I know even the words don't exist. How to translate a word which doesn't exist in another language? You have to finally think of an equivalent.

I remember once we had this question of brackets. Bracket, as Babuji said, bracket of power, an arc, and it was being translated into Danish, and they didn't know how to put 'brackets'. So, they came to ask Babuji and said, "What word shall we use for 'brackets' in Danish?"

He said, "Brackets." They said, "English." He said, "I don't know Danish." They said, "We know Danish, but the word doesn't exist." He said, "Therefore, I told you to use the word 'brackets'." Then they said, "How to convey it in Danish?" I said, put in Danish: 'brackets' — Danish.

So you see, we have to find some solution to get down these things, but by and large the book must be faithful to the original. It is a matter of faith. 'Faithful' means one who has faith. So, we have faith. When we are faithful, our work will be faithful. And in that sense, when we attack these problems of translation and printing and publishing, we will by and large produce faithful replicas in different languages. That is the aim of our Mission, to give the original — undiluted, unchanged, un-transformed.

Whereas we all need to be transformed, or as my young friend said, transmuted, He must not be transformed and transmuted, because He is not transformable, He is not transmutable. He is that changeless eternal essence which can never change. So, this is our aim and our goal. I congratulate all those who are involved in this work. Let me assure that I am very happy with them, I love them very much, am proud of them, and I bless them for future projects.

Thank you.

Our Sacred Trust

Dear Brothers and Sisters,

Seeing the *Mahabharata* sequence on television, if you permit me to say so, has decreased my faith in *aashirvaad* [blessing]. Because, time and again, half the sequence is a*ashirvaad*, *"Aayushmaan bhava, vijayi bhava,"* [may you be long-lived, victorious], given by saints and sinners alike. The un-given a*ashirvaad* seems to work better than the given a*ashirvaad*. I asked Babuji Maharaj once how *aashirvaad* works. He said, "Nobody can bless you with anything which you are not deserving of." That means if Nature, which is our own inner nature of the past, has fixed a short life for someone — God forbid — no *aayushmaan bhava* business is going to work to extend his life even by one second. Then, I asked Babuji, what about *shaap* [curse]? Because *shaap* always seems to work. If history and *Purana* is to be believed, every time some *rishi* went around cursing people, the curse took effect immediately. He said those were curses of a general nature — that you should be sick, etc. Because if there is a very special curse, such as somebody should be a leper, or somebody should die in a fire accident, he said, if it is not in that person's samskara, *shaap* also will not work. Thank heavens! So all that it means is, a blessing, if conferred by someone of an elderly age or attainments, brings forth what we have in our samskara to the present. It advances into the present. And the so-called *shaap* or curse is also working in the same way.

So it is futile to go to saints either for curses or for blessings, because they only advance for us what is in our destiny, what we have created in our destiny. Why I am saying this is, the responsibility for our future, commencing from now, is very much our own. There are certain exceptions, like our Babuji Maharaj, but there are limitations to these exceptions too. For instance, life can

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Speech at Bombay, 20th August, 1990.

be extended by a person of a special stature whom we call the Special Personality, who is our Master, and he said life **can** be extended by winding up a spring somewhere here, like a doll, so that if a man is destined to live 62 years, he will live 62 years more. Then he added a quotation; I don't know where he got it from, perhaps it was his original quotation. He said, "Don't add years to your life; add life to your years." A long life stupidly lived, carelessly lived, and uselessly lived is of no use to anybody including the liver himself, whereas, a short life full of events, full of happenings, full of guided purpose like Shankaracharya, Swami Vivekananda, are purposeful lives, meaningful lives, useful lives.

So our *aashirvaad,* if at all we seek any, should be, "Master, bless me to live a life which will be useful to You, to the Master." Not even to society, because we don't know what is society; we don't now what is good for society. So we leave it to the Master. Let Him decide the purpose of our existence, and in that purpose of our existence, let Him make us *safal* — successful, happy, self-fulfilling. I think this is the only blessing we should ever seek. Any other blessing is anti-nature, purposeless, stupid and foolish. So I would recommend to our sisters and brothers that in future if they want blessings, they should ask for only one blessing — "Oh Master, bless me with a life of purpose, which shall be Your purpose. May I live in Your service, may that service be to Your satisfaction." That should be all.

I am speaking in this rather, not negative, but unappetising fashion, because I find that in our Mission, there are so many developments of which most of you are unaware. Most of you are unaware because you don't care to be aware. Many don't care to be aware because they don't want to be involved. And all the time we are preaching about one Master, one Mission, one Method, and also talking of the Master being the Mission and the Method being the Master, so that all are ultimately only one — the man, the Mission, and the method — are all in the same entity that we call the Master.

I think it is like a house — the Mission. If you don't keep it in repair, even if you are only a tenant...like we are tenants in this wonderful body of ours, yet on one extreme we are over-careful of our health, of our appearance. Today the market is full of health food and cosmetics. Health is not enough, appearance is also necessary, they say. So these two industries have a very flourishing business. And this is for a silly body of flesh and blood. If you cut open your own finger and the blood flows, most of the women here would fall unconscious immediately. They cannot stand the sight of blood, which is the life blood flowing through their circulatory system. If you vomit, you cannot tolerate it yourself. Sometimes it is so awful, so nauseating, that the 'vomiter' himself starts to vomit again because of that vomit — and it is within you. At the other end of the alimentary system, whatever is thrown out is untouchable, unusable, un-taste-able, all the *pancha indriyas* [five senses] rebel against it. Yet, we are treating the body as if it is something delightful, wonderful, the source of all pleasure, the source of everything, all satisfaction — wasting money on it, wasting attention on it, lavishing it to an extreme extent, forgetting that the Master, who is the tenant inside, is the real person who should be looked after. It is like, sometimes, our white-washers, painters come, throw the furniture out, put the *maalik* [owner] on a chair out in the sun, and start painting the house. They couldn't care less; he is there only to pay the money for all that upkeep. Suddenly somebody realises, "*Baba* tomorrow you have to present the bill to him." Then he comes and apologises, "A few minutes more sir, I am just finishing."

Why I say this is, some care is necessary. The *Kathopanishad*, one of the famous Upanishads, speaks of the need to keep the body in sufficient repair so that it will take us across the *samsaara saagaraa*, from one shore to the other shore of the ocean of existence. The boat, in any case, should not leak. It doesn't have to look beautiful; it doesn't have to appear strong. It is enough if it can float you across the ocean of existence from this shore, which we call this existence, to that shore, which we call

the Brighter World — minimum repair, minimum maintenance. This minimum repair and minimum maintenance, the Mission, which is our home, also needs.

Unfortunately, by and large, except a handful of persons, few people seem to be concerned with what is going on. There is a certain arrogance which says, "If you want my help, ask for it." I can understand that people want to be asked. "Mr. So-and-So, will you please help me in drafting this letter?" "Ms. So-and-So, will you please help me in typing it?" These modern, euphemistic, superficial, hypocritical requests — this is an importation from the occidental modes of behaviour, "Please type this letter." But if the Mission is yours — "my Master, my Mission, my Method" — it is your business to find out what needs to be repaired, what needs to be maintained, what needs to be kept in order, where is the oil, where is the grease. This is, unfortunately, very sadly lacking. There is no awareness in our Mission's abhyasis, of anything concerning the Mission, except comfort and food, when they come for celebrations like this, which really means that they are making demands upon the Mission, not giving something of themselves to the Mission. Now I am not talking of money. Please understand that money is very important, but not all-important. What I need, what your Mission needs, is your heart, your heartfelt support.

The Mission is going through trials and tribulations of which you are not even aware, and you don't want to be aware. Perhaps you feel that what you are not aware of will not concern you, will not involve you, will not affect you. It is like that story about the ostrich which puts its head under its feathers and imagines that it cannot be seen because it cannot see anything. Or about the sailor whose boat is leaking, but he has a sip of beer, or a bottle of beer, and goes to sleep imagining that the hole in the boat will seal itself. He might find himself thirty fathoms below.

I am quite concerned that there are certain people who have been opposing the stated will and wishes of my Master, Babuji Maharaj. There is litigation facing the

Mission and myself personally, as you all know. It is not enough for some of you to contribute towards the legal expenses. I am grateful to those persons who have been maintaining the legal ship afloat, and I have to perhaps caution them that the need will continue for many years more. I say many years more because I am quite depressed to hear from our advocates something I have known myself. So it is stupid to be depressed today, that this litigation will probably continue for three decades more, because we are at the lowest level of the judicial ladder, and many ladders have to be climbed.

When this litigation started, I was warned by our late Brother P.C. Chaturvedi of Allahabad. He said, "Brother, this will take thirty years and perhaps thirty lakhs before this litigation ends. It is better to surrender to the opposition. What are you going to lose? Some ashrams, some land?" He said, "If you are the representative of the Master, which I know you are, you can recreate the whole edifice in another name, in another form. Why are you wanting to fight this stupid litigation?" I wanted to take his advice; I was all for it, first of all because I have been born a Brahmin and we generally don't know how to fight. Fighting is an art. You learn from the *Mahabharata* how to be ruthless in a war. We are not capable of that ruthlessness, for two reasons — one because I am born a Brahmin, and second, because my Master made me into a useless *Kayasth*. I am a useless *Kayasth* and a useless Brahmin, both — a combination which is very unnecessary, unfortunate, and useless. And I am fighting useful *Kayasths* who are Brahmins like Dronacharya, not balking at even killing a man from behind, like they did in the last episode in the *Mahabharata*, when Arjuna's son was slaughtered. So we have an opposition of a few persons who are prepared to be ruthless, *adharmic* [non-righteous]. They don't care a damn for *dharma* [righteous]. But our people — we are about 15,000 strong, and we are going about this in a very ritualistic, meticulously *Brahminic*, *dharmic* way. It is good that we should do so. I am not for a moment suggesting that we should ape

them and go into questionable ways of fighting. But fight we have to, and as Babuji himself has written, "Either return with the shield or on the shield." There is no third way.

This is the message of my Master too, you see. I often wondered where he got this from, whether from the Gita, which is a ruthless, devastatingly straightforward war critique. If you have to fight, fight to the end. We have to fight; there is no use in considering who the opposition are. I am telling you all this for the first time in nine years, not because I cannot wait for ninety years or nine hundred years but because already nine years have gone, and things haven't come anywhere near even the commencement, leave alone the finalisation or the conclusion. We are still at the beginning after nine years. A lot of time has gone by, lot of money has been spent, and still we are at the very beginning. It is all right in spirituality for Master to say, it is still the beginning, it is yet but the beginning. There the end is the beginning, the beginning is the end; all this invertendo we are willing to accept. But here the beginning is the beginning, the end is the end, very much so.

So it makes for very depressing situations when I find only three or four people taking interest. This morning I had something like a vision when I was conducting the satsangh, in which I found I was like a dead body — a dead body with its head cut off, with its arms cut off, with its legs cut off, only the trunk remaining. And yet the trunk is moving in some, I don't know how, miraculous way, doing by itself whatever has to be done. I remember my Master, Pujya Babuji Maharaj once said in '80, I think, in New Delhi, when we had his birthday celebration there. It is in his message, it is printed. He said, "I have been working alone all these years and the result is before you to see." Now it would not only be impertinent of me to repeat that, but it would be arrogant also, and I don't wish to be either impertinent towards my Master, or arrogant. But it is still not wrong to say that there is very little assistance. And that makes, not **my** position difficult — my position is not one of which you should worry about,

but it makes the position of the Mission very difficult. And the Mission is the ship on which you are all sailing. I believe most of you are committed to such an extent that you cannot leave the ship. I hope that is true, that most of you are committed to such an extent that you cannot leave the ship. You cannot even think of jumping out and face the alternative of drowning or being eaten up by a shark. If that is so, the health of the ship is very much your concern.

All that I seek to do today before we break-up — this is the concluding session — is to try to impress upon you the seriousness of this matter that is facing our Mission, to remind you of a message which Babuji gave to an abhyasi who was living with Him in those days. I think it was in July '82, just before Babuji left to go to Delhi, to go to Paris on that ill-fated, last journey of his, he called this abhyasi and said, "A great danger is facing me and the Mission. Will you pray for me?" That Babuji had to ask somebody to pray for the Mission and the Master shows the enormity of the risk, the danger that was facing him and his Mission, and his inability to deal with circumstances that he had to ask for others to pray, and, unfortunately, this person did not tell anybody else. There could have been some action taken. We could have prevented Babuji Maharaj from boarding the train. I would have surely prevented him from going to Paris. That journey to Paris was a tragedy, you see. At that time, the French people, in their poor ignorance and their love for liberty and equality and all this nonsense of the French revolution, thought that it was a great adventure, a great visit, a proclamation of liberty of mankind and things like that. I remember the man in charge then said, "This is a historic event, because hundred years ago a proclamation of independence came into effect here, and today Babuji has given us proclamation of human rights," etc., etc., etc. The only thing Babuji gave himself was his own freedom. He left.

So now you see what we have to make of these lessons of the past — it is like a jigsaw puzzle. See, on

one side we have a Mission, which is growing, which is proliferating in ashrams, which is enjoying, as somebody put it yesterday, unprecedented expansion. Outwardly the state of the empire is very good. If you probe into the bits and pieces of the jigsaw puzzle of disaster that has been facing the Mission from 1977, when certain persons unfortunately came into the Mission, then you will find the picture has another side — one of darkness, one of sorrow, one of a danger, and one of possible disintegration.

So, what I would request all of you, brothers and sisters, is to just toss the coin. On one side, like many things made in India that you see, unfortunately, it is all glitter and shine and polish. If you turn it the other side, it is filth and corruption. Now whose duty is it to rectify this? If you say Master will do it, yes of course, He will try. It is like a ship again, you see. There is a crew consisting of a captain, a first officer, a second officer, a third officer, a chief engineer, half a dozen assistant engineers, and all the machinery. But if there is a potential danger facing the ship, and the passengers don't co-operate and run around, the ship will inevitably sink — inevitably. Nothing on earth can stop it. The captain is only a human being. So the passengers have to co-operate with the captain of the ship, and your Master is nothing but a captain of a ship.

You see, all these dogmatic, highfalutin words like Super Personality, Special Personality of the ages, of this and that, it is all blah, blah. None of you have known what is a Special Personality. I say **none**. It is like the cock crowing from the rooftop, praising the sun, cock-a-doodle-do, when all that it knows of the sun is that it exposes the worms upon which it feeds. So let us not indulge in these hypocritical praises of the Master, whom we have never understood, whom we have never tried to understand, whom perhaps we did not want to understand. I can tell you that, perhaps if you had known the Master in His reality, your fear, or what should I say — fear is a very small word — your horror, at what you would have seen would have been much more than what Arjuna felt

when he saw Krishna's cosmic form. Because in His Special Personality-ship, he was an agent — the ultimate agent of cosmic, supra cosmic destruction too. We could not bear it. I think for that reason, the Master appeared as a very handsome person, very frail, very weak, whom you could pity, whom you could love, whom you could serve in small ways. And behind that wonderful *kalyaana purusha* [benevolent personality] exterior of his, he hid the most horrendous destructive forces ever wielded by a single human individual. He did not choose to reveal it because we could not have borne it. The very vision of his destructive capacities would have been our destruction.

Now as He said Himself, He does not want to grant us liberation by killing us. [Chuckles] It would have not been against our aims and purpose! All that we want here is liberation. But how many of us want to die in that liberation? We want to live in that liberation; we want to live longer to enjoy the fruits of the liberation. Therefore in His pity for us, in his mercy for us, in his compassion for us, he showed perhaps one millionth of one millionth of one millionth of His Personality which he, shall we say, assumed as a most benevolent handsome loving personality, which fooled us. It is his mercy that he did not unleash these cosmic destructive forces upon humanity when he left. Any other person in his situation would have been tempted to do so. That was the ultimate expression of his mercy and compassion for his children. That, "I came to destroy, but I leave you to solve your own problems."

So you see, we have to solve these problems. There is no use seeking benediction and blessings, which to me is a sign of weakness. Yes, everything depends on Him; nobody questions it. Even the fact that I am asking for His blessing, I cannot do if he had not blessed me with that ability to do so. If I am not alive to do it, I could not ask for it. Many people have died in temples at the point of offering worship. I mean, given three minutes more they would have fulfilled their purpose. So, that we have life is the biggest boon, the biggest blessing. That we

have life in the human form is the highest ever considered blessing. *Adi* Shankara says it is one of the three greatest blessings to have human life. I would say the ultimate benefit is to have a human life in a *sanstha* [organisation] like ours, and a Master like ours. Beyond this there can be no blessing. Then what blessings are we asking for?

The highest possible blessing is ours that we are born as disciples of the greatest ever Master — a Special Personality — transcending all powers in this universe. And we are still snivelling and weeping and asking for blessings? When His message is very clear – "**Stand up, walk, and take whatever you have to take.**" I don't use words like victory and defeat, because they are terms not applicable in our situation. Take what you have to take, what is legitimately yours, what is in your trust, entrusted to you by the Master, and which is your sacred duty to protect, to promote and to disseminate throughout this world. This is our sacred trust. If in reminding you of this trust, my Master is conferring upon you a blessing, so be it.

Thank You.

Running to the Master

I was wondering — you know in France, they make fun of me, comparing me to Louis XIV (Louis Quatorze), because he ate in public, bathed in public, and did everything in public. In one sense, he had nothing left to expose [laughs]. So, I am like that... so I don't see why I have to speak to expose myself. I am well known, my foolishnesses are well known, my everything is well known. Perhaps He wants me to complete the holy number of two dozen [laughs], twenty-four.

Anyway, I remember once Babuji Maharaj giving me a little advice. Somebody had just come — I think it was a very senior IAS officer in the government of India — and he said, "Babuji Maharaj, I have to confess to you that I am always running away." He was running away from his job, he was running away from his family — I mean, if not physically, at least mentally — trying to distance himself from everything, out of fear, out of frustration, out of unwillingness to be involved, out of unwillingness to take responsibility. We are all always running away from things. Babuji said, "Doesn't matter. But make sure you are at least running away **from** things, **to** something else." Don't just run away from, because then it is senseless; you're only running away from things from which you cannot run away. And you are like the dog which is afraid of other dogs, and you find it senselessly running, it doesn't know where it is running. Perhaps it barges into another bunch of dogs, which are waiting to bite it.

So, this is how we are always running away. And, it is said in the Upanishads, that even from death we are trying to run away like this, and death is waiting there on the other side. You all remember that famous story of the Caliph and his Prime Minister. The Prime Minister was walking in his palace garden and he saw Death. Death

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looked at him, rather strangely, paused a little, and then started laughing. He was frightened. He went to his Caliph, borrowed his fastest horse, and was riding from Baghdad to Basra. The Caliph was very fond of his Prime Minister, so he went to the garden to see what it was all about; there he saw Death. He said, "Oh, you are here. Why did you frighten my Prime Minister?" He said, "I didn't frighten him; I was surprised to see him here, therefore I laughed." He said, "Why were you surprised?" He said, "I have an appointment with him at Basra this evening, and I was surprised to see him here."

So, when we try to run away from things, we run into the arms of the very thing which we are trying to run away from. So, it is better to run towards something — like when a child is frightened, it runs towards its mother. When we are hungry, we run towards our food. When we need money, we run towards the bank, if we have a bank account [laughs]. So, let us reverse direction, and instead of running away from, let us run towards something. This makes all the difference.

Now, people try to leave their problems behind — worldly problems, material problems — and run away from them to spirituality. It doesn't succeed very often, because you are not running towards spirituality, you are running away from problems. Therefore, they don't succeed, neither in spirituality nor in running away from their material life. I often wonder why people who come to us, seeking solace, seeking relief, don't get these things. It is not as if the Master does not want to give it. But in their mind, they are still running away from their problems, from their familial problems, societal problems — not really towards something. And if you're not running towards something, it is like a man who is running away from home, but not running towards the bus stand. How will he ever catch a bus? You can do two things at once: run away from something, run towards something: two at the same time.

So, there is no harm in running away from your life — escapism, they call it. There is no harm in being an

escapist, provided you are really escaping from something to something. But if you are just running away from something, you are not going to make it, because then you are going around in circles.

So, people should know this. Otherwise, you are like a man who is let out of jail after twenty-five years, and he doesn't know where to go. There's a famous story of a life-long prisoner, who was interned for life, but by some freak of government mercy, the President's prerogative, he was let out. He went out, and after four hours came back and said, "Put me back inside." The jailer was shocked. He said, "Why? Everybody wants to go out." He said, "Where will I go? I don't have anything. This is my home. This prison is my home." That is the ultimate destiny, when we have nowhere to go to. And we are all like that, many of us in this world.

One of our speakers was talking about visiting the central jail in Madras. We are all in jail here; this world is a huge jail. And, like within the central jail you have sections and cells and dungeons, this big jail is having the smaller jails. So, the sooner we realise that we are all in prison, that this world is a vast prison, the universe a vaster prison — prisons within prisons within prisons, you see... Then we pride ourselves on thinking that we are outside the central jail, and therefore we are not in prison. It is foolishness, like the man inside the lunatic asylum who thinks the entire world outside is insane. They are laughing at us from inside. They say, "Look at these madcaps, wandering around."

It is like one of those cartoons I saw recently, of two tigers and a tiger cub from inside a cage. The tiger cub is telling its mother, pointing to all the human beings outside, "Mummy, Mummy, look at all those people in the cage." Because the bar is separating the two, who knows who is inside and who knows who is outside? So, if we have a vast enough prison, we can always imagine we are free. This is the freedom that we are all suffering from now, thinking we are free to do what we like, free to

think what we like, free to earn what we like. And then, there is no rebirth, if you look at it this way, because you are there all the time. The hospital is inside the prison, the place of birth is there; everything is inside there — the toilets, the bathrooms — everything is inside the prison. So, rebirth is nothing but being changed from one cell to another within the same prison. You are getting a little better? You are put into a better cell. You are getting a little worse? You are thrown into the dungeon.

So, the hell, the heaven, and the human life on this planet are all within the same prison. Liberation therefore means going out of all these things, you see — there is no prison anymore. No hell, no heaven, too. So, people who come to spirituality imagining some sort of blissful heaven where they will just lie around on river banks with beautiful damsels catering to their requirements (get disappointed). One religion portrays its heaven in this form — 'rivers of wine', with beautiful damsels waiting to help them in all ways. It is a diseased product of a diseased mind. No wonder Babuji could not find heaven. In his researches, he found hell. But he said, "I looked for heaven — I never found it." Where is heaven, where is hell? You see, they are all within us. When we suffer, we are in hell. When we are enjoying life, we are in heaven, but both are ephemeral, both are illusory. That is why we don't talk of renunciation. That is why we talk of transcending both. It is like a large prison with only compound walls — you don't need anything more — twenty feet of compound wall is enough. The only way of coming out is from the third dimension — up. If a helicopter would come and pick you out, you are free.

So you see, life is much more than heaven and hell. Life is much more than running away from. We cannot run away from anything. The only way of running away **from** something is to run **to** something. So, Babuji says, "Run to the Master." If you want to run away from things, there are millions of things from which we have to run away from — from our friends, from our enemies. Forgive me for using the word 'friends' first, because friends are

more dangerous than enemies! [laughter] I am not joking. This is a serious statement. We know our enemies; we know what they use to tempt us or to frighten us with. So, we avoid them. But friends are worse. Most of the boys who have gone astray today have done so because of their friends, not because of their enemies. "Have a smoke?" "No, no, no, I don't smoke, you know." "*Arre*, you are afraid of a cigarette? A mere cigarette?" "No, no, my father was..." "You're still afraid of your father? [laughter] What is this? You are in college, you're still afraid of your father. Come on, man, smoke — nothing will happen." Another fell. This is friendship today.

So you see, run away from friends. It is better to have enemies than to have friends. Friends are corruption. They are insidious enemies. Enemies are open enemies. Friends are hidden enemies. The hidden enemy is worse than the open enemy.

Therefore, in Sahaj Marg we have no truck with friends, no truck with friendship. One of the speakers highlighted this by saying that even when we come here, we are with our friends all the time. I see groups coming together, not only linguistic groups, but Tiruppur group, Coimbatore group, Salem group. Why groups? Why this craziness for friendship? Do you mean to say if a Tiruppur abhyasi is in danger, only another Tiruppur abhyasi will help him? Why not a Madurai abhyasi? Or, why not a person who is not an abhyasi at all? Why not Master? So, when we stick to these groups, we are showing our lack of faith in the Master, lack of faith in human beings, lack of faith in everything else. Therefore we say, run away from friends; run towards the Master.

Pain is something we can all understand. Pleasure we don't know. Why is pleasure so dangerous? Pleasure is a bottomless ocean into which you can sink and sink and sink, without ever plumbing it, and you are lost. Pain we all know. We try to avoid it; we try to master it. In some way it helps us, because pain makes us stronger. It makes the body stronger, it makes the mind stronger. It

contributes to the evolution of the soul. If at all you have to run away, run away from pleasure towards pain. All that we admire and are attracted to in life are dangers, potential menaces to spiritual existence. One man runs away from wealth, and he is crazy. Another runs away from women, and he is crazy. What is he running towards? Another runs away from pain, and finds himself in greater pain. You see this in the West, especially. A man runs away from his wife because she is a pestilence, and he falls into the arms of another woman waiting there, and he thinks this is going to be heaven — and it is worse!

So you see, we cannot run away from things on this earth. There are too many things to run away from. And which will you run away from first? That which gives you the greatest trouble? Sahaj Marg says that is the best for you, because it will teach you the value of things. Don't look for small miseries. If at all you have to have a misery to teach you something, look for the biggest! One is enough. Otherwise, you are getting a hundred small miseries. But the best thing is to be miserable with the Master. It is also a misery, I can tell you, in its own way, because suddenly you feel, like somebody said, "Oh, I don't have any idea of my family," or this, or that. But what happens when you do have the idea suddenly? It is like a man who goes to sleep and has a nightmare. He expects to sleep well, but has a nightmare. Suddenly, he wakes up and says, "For heaven's sake, it is good I was only dreaming." But here, when we suddenly realise that we are away from the family, or this, that, or the other, it is sorrowful.

"Oh, I have been so long away from my family, so long away from my business." What do you do when you are there? Very little. The proof of your 'unnecessity' is the fact that your family has got along without you very well for these months that you have been away. In fact, if you ask them and if they were willing to tell you the truth, they would say, "Thank heavens! You know, you were away; things are going on very well. We did not feel your absence, and I don't know why you are worrying about us

so much." The same thing happens to the big bosses in companies. For two days they are sick and they think that their business is going to the dogs, but when they want to go to Switzerland to buy expensive wristwatches and necklaces for their girlfriends, even though they have two wives already in Bombay, then business doesn't matter. When they come back, they routinely fire everybody, you see. "What has been going on?" And they say, "Sir, everything is going on well," if they have the courage. If they have more courage, they would say, "For heaven's sake, stay in Switzerland! [laughter] Let us manage the business here. We'll keep sending you your money to buy your expensive gifts for your girlfriends all over the world. We can make that money. You can't. You're only hindering us."

If you have but the courage to face yourself, you will find, without exception, that we are standing in the way of others. There's no exception to this, perhaps the only exception is the Master. Then why not remove ourselves? And why do you call it renunciation? "Oh! He left his family and his wife; they are very happy that he has left them." "Oh, he left his business. You know, it is run by a group of general managers of his whole group. They are very happy." They said, "Good riddance to this fellow. Let him be in his Himalayan heights with his guru. We will run our business here." Occasionally, you will telegraph your company: "Send me ten thousand rupees." They send you a lakh of rupees.

So you see, the first lesson in humility is to understand that we are very much dispensable. Very much so! I mean, any man who thinks he is indispensable — he is a bloody fool. Worse, he is an ass, he is an idiot; he is ignorant. No man, no woman is indispensable. Then what are we here for? Perhaps to learn that we are not indispensable. When we have learned that lesson, then comes the possibility of our being used for something. A single brick never built a house, though it is true that you cannot build a house without bricks. But, if the brick thought, you know, "Without me, how will this house come

up? Let me see." It sees houses coming up everywhere, and it is one of those discarded bricks, lying in the street corner, on which perhaps dogs are pissing all the time. This is what happens to the person who thinks he is indispensable; he is the laughing-stock of society. "No, no, sir, they cannot do without me." "What are you doing here, talking about your indispensability? If you're indispensable, you should be there." Isn't it? That you can afford the time to stand on the street corner and preach to your circle of admiring friends about your indispensability proves that you're really dispensable. Otherwise, you wouldn't have the time to talk about it. No person who is indispensable has the time to talk about his indispensability. It is only the man who is totally unnecessary who has the time.

So, humility really means understanding this aspect that, though I am a unit of this cosmos, this universe, the universe is built up of such units, no doubt, but no single unit is indispensable. If it is there, the Lord is happy; if it is not there, He can replace it. Today, in modern electronics, you find this. You can take out anything and put another thing in its place, and it is working merrily, you see — motherboards — I don't know what all they call these things — chips. It is a chip. And, it is a cheap chip, two rupees worth of chip. If it thinks, "Without me, this computer won't work," God help that chip, because you are getting better chips, cheaper chips. The cheaper, the better it is, as far as electronics is concerned. And, when you go around to microelectronics, it is still cheaper and cheaper. They are trying to keep the prices heavy, but you cannot keep the prices heavy. They are coming down so fast that people are afraid to buy computers today, because once you buy it, the same manufacturer may offer you the next model two hours later!

This is true of human beings also. We are not indispensable. We are cheap chips; there are cheaper chips coming, more efficient than us, and ultimately we will have that chip which is totally efficient, which has no cost,

which you can say is priceless, which shall be the ultimate human being. That is why God has no price. You cannot buy God. You cannot buy Masters. What price will you pay for them? They are the cheapest, the most efficient, totally efficient chips. What price will you pay for such a thing?

You must remember the moral behind the story of Aladdin and his wonderful lamp. If you wanted to give it away, you had to sell it for a price cheaper than that at which you bought it. Well, when a man bought it for a million dollars, it was easy to sell it cheaper. But when it came down to a dollar, the difficulty was there: ninety-nine cents, ninety-eight cents, and then after a hundred people, it was finished: one cent. Now what will you do? You are stuck.

Similarly, sometimes we find we are stuck with God, we are stuck with the Master. We would like to get rid of the old fellow, but we can't. Why are we wanting to get rid of him? Because he is too efficient. He is divinely efficient. He knows everything. He sees everything. He does everything. That hurts our ego. "But sir, I would like to do something for myself. I don't want to be dependent on the Guru." Then why did you come here?

So, this question of indispensability is a problem, because so long as we imagine that we are important and we are necessary, even to the Master, our spiritual life cannot flower. The problem is the ego. "I want some importance." "No, no, sir, I am humble." Who says this? The arrogant man. No humble man has ever said he is humble. No wise man had to go around saying, I am wise. No proud man ever says he is proud. Isn't it? Really rich people never tell you they are rich. You see it in their actions.

So, we have to be very careful that the ego does not interfere between us and our Master. It is the most potent barrier. As long as it is there, he cannot work on us, we cannot work on Him. It is the Berlin Wall of spirituality. No use telling him, "No, no, sir, I am here.

You know I love you very much." If you love, you don't have to say you love. You're always suspicious of people who say they love. Why should we have to say "I love, I love, I love"? Where there is no love, we speak about love. A poor society is always speaking of economics and politics and how to make money. Rich societies don't talk of money. Free societies don't talk of freedom. I don't see, in Germany, people saying, "We are a free people." In India, we see this everywhere: "*Bharat hamara mahan hai*" [India is great], "*Bharat swathanthra hai*" [India is independent]. The more we say this, the more we know we are losing our freedom, our wealth, and the wrong things are replacing them.

So, beware of people who say, "I am this," and "I am that." It means they are not that. When a guru says, "I am a guru", he cannot be a guru. Babuji has said this very clearly. But why? Precisely because he is not a guru. Not because he says he is a guru. A healthy man never says, "Look at me. I am healthy." A sick man says, "Sir, I am very sick... I have a headache." Isn't it?

So, we must go down to the fundamentals of human wisdom, what they call, the down-to-the-earth wisdom, as our grandmothers and grandfathers practised. My grandfather used to suspect a man who came well-dressed for a meeting. "Why is he coming well-dressed?" I mean, in my village, where people only had a *dhoti* and a towel, this man puts on a shirt, and he was well-dressed. "Why is he wearing a shirt today?," he would ask my grandmother. And my grandmother would say, "To impress you, you fool." She didn't have a good opinion of him.

So you see, simplicity at all times. Simplicity is basic. There is nothing suspect about it. That is why naked children are so beautiful. They have nothing to hide, not on their bodies, not in their minds, not in their consciousness. I was seeing the bit of *Mahabharata* that I have missed seeing when I was abroad, where Gandhari tells her son, Duryodhana to go and have a bath in the river, in the Ganga, and come back naked as he was born.

And in between, this trick is played, and he comes covering his middle, and when she opens her eyes, she makes him whole, *Vajra Sharira* [impenetrable body], but the part he has covered is now vulnerable. So, it is our sense of disgrace that makes us disgraceful. I have not seen any man who is disgraceful, unless he himself felt he was disgraceful. When we feel ashamed of something, we are shameful. Nobody talks and then, when you look at somebody and they smile, you say, "Oh, how does he know about my shame?" He doesn't. He is just smiling in a friendly way. But you feel guilty.

So, shame, uselessness — everything comes from us. If you are simple and innocent like a child, there are none of these fantasies. "Be ye as little children, and thou shalt come into the Kingdom of Heaven." When Christ said it, he meant this, I suppose. "Why are you conscious of sin and virtue? Why are you conscious of wealth and poverty? Why are you conscious of wisdom and foolishness? Of heaven and hell? Of God and human beings? Does this duality exist, really? Or, is it your creation?" When we come to understand that it is our creation, and when we are able to drop it, there is no more God and Devil, there is no more Heaven and Hell, there is no man and woman, there is no more temptation, there is no more running away from temptation — there is what is, and it is, "I am That".

So, this is the condition that we have to eventually reach, by running to. So, forget running away from. Try to run to something, and I wish and pray that this journey will be successful for all, and that one day we will realise that, "I am the universe. I am everything in it. I am everything outside it, if such a thing can be. I am that which I was seeking all along, and that which was seeking me all along. And the two, in its fusion, have produced me, which has this consciousness."

Thank you.

Change Is Inevitable

The words 'concluding remarks' used to please me before because they meant conclusion, but now they don't mean any conclusion. I thought this afternoon I had concluded everything and it seems I have only begun something there. One thing I liked about some of these speeches is that Sahaj Marg, when we become too technical, is very difficult. I mean, all the mechanics of Sahaj Marg — meditation this, that, and the other. One abhyasi came to me just now and said, "When I sit for meditation, I find I yawn too much." So what? Somebody comes and says, "My breathing slows down." So what? Another says, "My breathing is increasing too much." Good.

Anything may happen, it is good. So, this mechanical side of Sahaj Marg is something we have to put up with. As I have always said, sadhana doesn't guarantee us anything. It doesn't even give us a right upon what the Master has promised us. It is only a way of attracting His attention. If you can love the Master, so much the better; if you can follow the Master, even better. For me, it has been a very simple thing: He is going ahead and I am following behind. I did not need any assurance that I would reach the goal. For me, the goal was something of which we don't even have the vaguest concept. What is the goal? Goals change, even material goals change. You want to have a certain income; when you have it, you want to have a higher income. So, there is no goal. One of the wisest things of Sahaj Marg is that the goal is infinite and is infinitely receding from us all the time. So, it is a journey.

I was watching the *Mahabharata*, and there Lord Krishna tells, I think, Arjuna or Dharmaputra, "It is the direction which is important, not the goal." And if you are walking in the right direction, if not you, your children or your grand-children will reach the goal, because the next

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generation is going up behind us, and we are going to fall by the wayside. The spirit may reach the goal, but the body will never reach the goal, in that sense.

So, if you keep 'following your nose', as it is said, with the confidence, the certainty that you are following, that you are going in the right direction, that is itself the goal. If the direction is right, we must eventually reach the goal. This 'eventually' can be a very dissuading thing to some, who say, "Well, how long does 'eventually' mean?" Why should we think of it in terms of time? It only shows impatience and, perhaps, a mistrust of the whole thing, that I want to see the results of it now.

When we plant a seed, we have to wait for so many years before the next seed appears on it. Thirty years, forty years, twenty years, you don't sow a seed and then reap a seed. Nobody did it; nobody is ever going to do it. It has to transit through the process of becoming a sapling, a plant, a tree, a flower, fruition — and then you get the seed. So, human life has to inevitably pass through the stages of inevitable change, all destined to produce the seed — seed producing the seed that produces the next generation of seeds. In between, what happens to the seed is nothing but a process — inevitable, unavoidable, and necessary. So, anything that happens to us is necessary.

All this philosophy of samskaras and this, that, and the other, I often think is a cover up. Even in the idea that "I am what I am because of my samskara" is some sort of a vague excuse for what I am. "No sir, what can you do? It is my samskara." It is the ultimate excuse. Because Babuji said, "You are what you are because of your samskaras," we find solace in it. Some seek an excuse in it. "How dare you call me a fool? Hasn't your Master said that I am a fool because of my samskara? Blame my samskara." The criminal says, "How dare you put me in jail? I am a criminal because of my samskara. If I didn't have it, I would be as good as you." So, it is also in some vague, mystifying way, dissatisfying to me because it helps us to fall back upon something, and not really **do**

something. Cleaning is meant to do that, but we don't do it, not many of us, and those who do it, not very effectively. So, the samskara theory remains as a crutch upon which we rest our broken egos. So many of these things in Sahaj Marg theory, I don't really admire. Of course, they are my Master's creation, but, like any instrument, they have two edges, one the positive, one the negative. And, most of us use the negative side.

So, it is better to throw away all this theory and just follow, knowing that as we walk on the road, there are going to be pitfalls, there are going to be difficult places, there are going to be dangerous places, but as long as He can walk, so can I. After all, we are the younger generation; the Master is always the elder generation. If he could do what he did at eighty-three and eighty-four years of age, surely we are not so great cowards that we should quail before that path and its dangers.

So, he is an example for us to follow. He is the leader we must follow, unerringly, unfailingly, knowing that he, in his weakness, in his old age — if he can do it, it must be definitely more easy and more comfortable for us than it is for him. This is the faith that we must develop. If that old man could do it, why cannot I? And, if you fall back upon the argument that, "After all, sir, this is spirituality, don't you think...," then why do you think of age, why do you think of your weaknesses, your lack of education, your immorality perhaps, your corruption?

Babuji says, "Come to me as you are, and just follow me." I don't think that should be difficult at all. What is the assurance that he will lead us wherever he is taking us? Because he is following his Master, and he has faith in his Master. That man is going ahead of him, and this man is following him. The next will follow him. It is very much like a train, that the engine is the one which is pulling, and all the coaches are linked, and if the chain breaks anywhere, the train is torn into two.

So you see, it is very easy to follow the Master. Just follow with faith. Not with blind faith, because if you

close your eyes, you will miss him. If he takes a turn and there is a fork there, you won't know where he has gone. This is the need for alertness, that even when I am meditating with my eyes closed, I know where He is. I think it is for that reason that we meditate on the form of the Master in the heart: Keep the old fellow in sight. Even with eyes closed, let Him not run away from us like the *maayaavi* [trickster] Krishna making us run around corners and pillars of temples. So, there is a way of following with the eyes open, and there is a way of following with the eyes closed. One is the alertness of the awakened state; the other is the alertness of the meditative state. What happens when we go into *samadhi*? We will still find He is there.

So, in any state, we keep in touch with Him, if not by *sparsha* [touch] then in some intangible way. He is there ahead, I am there behind him, at arm's length. Progressively, that distance must be reduced until He is in me, guiding me from inside. If you are fortunate, He becomes me, or I become Him, whichever it may be. It is very much like trains collapsing after an accident. Unfortunately here, when they telescope into each other they are destroyed. But an outrageously courageous abhyasi does not let respect for the Master hinder him, because respect is something which can create a bar.

I was talking the other day in another place, and I said there are two things: respect and love. If you were asked which you would choose, it would be a fool who would answer 'respect'. The wise man would say, 'love', because where there is love, there is also respect. But where there is respect there generally is no love. So, such is an intrepid abhyasi, which is why they call them the *Dheeras*, the *Dheera Purushas* — one who can just bang into his Master and get into Him, and there is no respect here but the longing of the heart to be one with the Master, any possible means, is ever present. That is why they say perhaps, that all is fair in love. I don't wish to use the word 'war', because we don't want wars. So, all is fair in love. What is fairness? He is waiting, you are the moving

object of His love. He is the permanently present, eternally present, unmoving adoration. He is the object of our adoration, of our love, of our longing, everything. It is for us to move into Him.

So, this is the very easy secret. It is a secret, no doubt, but it is a stupid secret, it is a silly secret, and it is a secret because we make it a secret. And then, because it is a secret, we misunderstand it, we mystify it, we say, "How can a secret be so easy? There must be something more profound behind it." So, we make it profound, then we clothe it in Sanskrit, put it into the Vedas, and suffer.

Therefore my advice is, throw away all this nonsense, all scriptures, nonsensical things. Put them in libraries, let the *pundits* [priests] deal with them, let the scholars deal with them. We have no business with the written word, nor with written authority, nor with anything that goes by the name of tradition. We are followers — He leads, we follow. Only those who can do it successfully will reach the goal, that is, Him, and where He is going. Those who want to sit at the wayside under trees and read the books, and say, "You go ahead, I will follow you," may never find Him again.

In Sahaj Marg, of course we respect the intellect, we respect courage, we respect bodily prowess, because these are necessary things. God does not give us anything which is not necessary. But when you analyse it, you will come to the conclusion that legs are there to enable you to walk and follow your leader, not to go the other way. They don't give you the freedom to walk where you will. They give you the freedom and the ability to walk where you must. Our eyes are for us to see the goal. Not any goal that we make for ourselves, but **the** goal, and for that purpose they are very necessary.

So, let me put my eyes on the goal, let my feet tread the path that He is treading, they being the instrument for carrying me to Him, towards Him, nearer and nearer — my arms to grasp Him, my heart to love Him, my soul to merge with His. If we think of the human

system as the most beautiful thing ever designed so far by evolutionary trends, by God's grace, then everything fits into place. But, if we think of the legs as instruments for us to run where we will at our choice, our heart to love whom we will at our choice, our eyes to see what we will at our choice, our nose to smell what we will at our choice, we go astray. So, beautiful instruments of perception, the sensory apparatus, is given to us in His grace, by His mercy, to enable us to reach Him, degraded and fallen as we are. Without these we would be nowhere. Let us use these instruments wisely, let us use them purposefully, and let us use them in a goal-oriented fashion.

Let all the five senses together merge into one grand explosion into the Self. Then we don't need them. That is why Vivekananda says that, having come so far with the help of the intellect, it is now time to bid the intellect respectfully goodbye. That is the time to bid everything else goodbye, too. We bid the *shareera* [body] respectfully goodbye. All these *antima kriyas* [last rites] of the dead, are respectful goodbyes. "You have served me, you have housed me till I reached my destination; I give you my *Pranam*. After all, you are the body that carried me hither and thither, which helped me to see." And, because the dead cannot do it themselves, the son does it for him. It should really be — I don't think whether Hinduism has ever given this interpretation — it should really be the dead person himself doing his *antim sanskaras* [last rites] for himself, *antim kriyas* [last rites] for himself, because he is the person who is totally obliged to his body. It has made him what he is, it has brought him to where he is, and he has to say thank you. We say 'thank you' to taxi drivers, why don't we say 'thank you' to our bodies? And when the body allows us, permits us to reach the destination itself, how much more grateful we should be to the body which has brought us there, to the Master's feet? Then the ultimate surrender comes — this is no more mine.

Surrender means the soul cannot be anybody's except the Creator's. One never surrenders the soul. What

does one surrender? His self, which means the lower self. This body which I thought was mine, which has performed the glorious duty of bringing me to You, is Yours; take it. Some of you have read the Sanskrit *mantras* associated with the *shraaddh,* for the final disposal of the dead. You find these sentiments expressed there. "Let the eyes merge with the sun and the moon, let the breath merge with *vayu* [air], let the water of the body merge with the *aapaha* [water principle.]" Nobody understands, we just speak parrot-like and suffer. Pay the *pundit* some money and we are happy. But, it is really the final dissolution of the elements; rendering unto Caesar what is Caesar's, putting the elements back into their whole cosmic apparatus. I dissociate myself, the real sense of dissociation, releasing the elements from my grip so that the *Panchabhootas* [five elements] are back with their *Panchabhoota* originals. Air with air, water with water, fire with fire, and the soul, in its bliss, in its immortality, is merging with the Master.

So you see, the body is really a vehicle, not an instrument for pleasure or enjoyment or adornment. It is a vehicle. Therefore, as the Upanishad says, preserve it, protect it and maintain it properly so that it will not fail you on your journey — no more. This is the wisdom of health. But if you are sick and you are destined to be sick, still maintain yourself in the highest possible fitness. If you are lame, limp towards it. If you have lost both your feet, drag yourself by your two hands. I mean, you see beggars dragging themselves by the two hands with nothing below the waist, for a pittance of ten paise, which some arrogant snob of a rich man throws towards them. Can we not go towards the Lord like that?

So, we don't need much to go towards Him. The body well maintained, the perceptive apparatus, the receptive apparatus, tuned towards Him, all senses trained towards Him. Even your planes would not fly if the radar was not properly oriented, if the landing beacon is not properly aligned. How can you reach your goal without all these things being properly fixed, directed, oriented? So,

if these things are understood, the purpose of the body, the purpose of this existence, they become so clear. There is no more any mystification, there is no more any search, and there is no more any suffering. This, too, has to be, but as the Sufis say, "This, too, will pass".

Today's suffering is tomorrow's joy; tomorrow's joy is day after tomorrow's suffering. Nothing is permanent. Thank heavens! I mean, if you were permanently happy, you would feel bored to death, and you would probably go and cut your throat, just to create some 'kick', as they say. Nature sees to it that everything is cyclical in Nature. Nothing lasts, but everything recurs.

So, if we have the wisdom to see that, as the day follows the night, the night must follow the day, we are not reconciled or surrendering to this unfortunate tendency, but we accept this grand plan of Nature, knowing that if I am suffering today, tomorrow I am going to redeem myself from that suffering. It cannot last forever. There is no God punishing me. I am in the cycle of repetition. As long as I am on this globe, I am going to have to face the night and the day. Can you do without the night and the day? Imagine if the night was suddenly to stop and we were all in the light permanently. We would be blistered in no time, and you would say, "Please, let there be darkness!" *Asato maa sadgamaya* [Lead me from non-reality to Reality] would become something else, *tamaso maa jyotirgamaya* [Lead me from darkness to light] would become something else. *Jyotir maa tamasogamaya* [Lead me from light to darkness,] you would say! "Lead me from light into darkness, for heaven's sake. I am being burnt, destroyed by this sun whom you worship in the *Gayathri mantra*." It is the changeableness of Nature that makes Nature tolerable. If your husband is angry with you, you know the anger will go. If he is passionate towards you, you know that, too, is going to pass. Be prepared for the next dispassion. If he is very loving, you know, tomorrow perhaps he will be very hateful, so you smile and say, "Well, you know, as season follows season, night follows day, moods must also change." Then you wait.

Therefore, it is said of the saints, the sages, the great personalities, they wait and watch the cycles rotating and they just smile, like Krishna smiles in *Mahabharatha*. He smiles for everything. He smiles when he kills Dushasana, he smiles when he does all his crooked tricks. He has this *muskaan* [smile] permanently on his face. Why? Because everything is changing. He who is dying is going to be reborn; when the wars end there will surely be peace. When peace ends there will surely be another war... [Break in tape]

It is a greater fool who says, let there be only peace. If there is a good crop this year, there is no good crop next year. If there are good rains this year, next year there is going to be drought. Or, if it rains too much, there is going to be a disaster because of the rains. In India we see this, we are always suffering from either too much rain or too little rain. Never has there been just enough rain! Nature does not know how to give like that. We have to change it into acceptable, utilisable lots, which is what we do when we make a dam and allow the water to flow, and we get taps. Otherwise, we would be in flood all the time. This is what we do with electrical energy, making it come down in voltage, step by step into utilisable energy. This is what Nature does for you in terms of spirituality by bringing that absolutely, unimaginably potent energy down in the form of a Guru, which you can handle.

The Guru is a transformer. He transforms divine energy from divine voltage, to divine energy into human voltage, which we can handle, which we can understand, which will not shock us, which will not destroy us. So, all things in Nature are transformations: power into different orders of power, into different levels of energy. Food eaten, masticated, digested, converted into energy and refuse. Rainwater stored up in dams, running generators to create electrical energy to do something else and to be dissipated as heat. Without transformation there is no process in Nature. In fact, you can say Nature is a vast transformational or transforming process. And, if you are

not able to put yourself into that transformational process, you are outside Nature, and therefore you suffer. Therefore, Babuji says, "Be in tune with Nature." Be simple, because the simpler you are, the less you are subject to transformation. Molecules may be transformed; atoms are also transformed, but much less so. Their transformation is very little. Knock off an electron and the transformation is done. For us, so many things have to be knocked off — our grossness, our tendencies, our behaviour pattern, our past, our future. If you are able to be that ultimate simple particle which science is yet to discover, there is no transformation. It is part of Nature; it is the foundation of Nature going through transformational processes without itself being transformed, unaffected. That is our goal.

So, this is something which I am hesitant to say, but something I would like to repeat, that anybody who has no courage to undergo this transformation process, let him not think he is going to escape it, because if you are not here in this transformation process, you are outside in the other transformation process, in which there is no control, no guidance, where there is the raw, blind force of Nature working on you. Here there is a control, there is magnanimous control, there is a benevolent control, and there is a loving control. There, it is raw.

So, one who thinks that he can escape this transformation, this awful change, this enormity of change, this mystifying permanent change, and if he thinks, "I can just step out of this ashram and escape, let me live my old life blithely" — forget it. It is worse outside. So, it is wisdom to subjugate yourself, or to subject yourself to a process of transformation where you have a benevolent Master who loves you, who sees to it that you are transformed with the minimum impact upon you. How to minimise this impact? When you are with Him. He is not subject to change. He is eternal. He is unchanging. If you just go and sit in His lap, become His son, become His child, you too are exempt. Therefore, we say again and again that it is love which can make it possible in one stroke — no more sadhana, no more rubbish. Sadhana is

for those who have no love in them, who are scientists, who are intellectuals, who must have a process to justify a change. "No, no, how can something be changed without a process?" All right, you undergo it. It is there for you.

So you see, respect or love, process or surrender, the choice is absolutely simple. Have you the courage and the guts to do it? I hope my Master will bless you with it.

Thank you.

Importance of Master's Recorded Speech

What I said in Tamil was just to applaud the efforts made by the Madras centre to produce cassettes in Tamil, because in the West the cassettes are immensely popular. They buy the books; they also buy the cassettes. I say this because, in India there is a general impression that you may have one or the other; many people don't have either. But it is always a well-known thing that the spoken word has more impact than what you read. I am sure, all that Christ said in the days when he was alive on earth had impact when he spoke those words. Now, when you read that he raised up Lazarus from the dead and he told somebody, "Take up your bed and walk," it can even appear silly. How can a man who is lying in the bed for the past twenty years take up his bed and walk? But we know that from our teachings, Sahaj Marg teachings, given to us by the Master, that there is the power of suggestion behind the spoken word. Spoken words, when ordinary people speak it, are only spoken words. They convey a message or a bit of knowledge. But, when highly evolved saints say something, "Take up thy bed and walk," there is a power of suggestion, which makes it possible for a man who has been in bed even with polio for twenty years, for instance, to be able to immediately get up and walk. So, this is what is missing in the printed word.

The printed word, after all, you must understand, is more a way of preserving knowledge than of disseminating knowledge. I think the original intention was to preserve. Because generation to generation, as we add knowledge to the store of human knowledge, as we add wisdom, as we add thoughts, proverbs, they tend to get lost. There was the old tradition in India that people learnt from the guru by reciting. The Vedas were supposed

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Speech at Calcutta, 2nd September, 1990.

to have been preserved even till today like that. The written Vedas came much later. The spoken Vedas were far more ancient. In fact, that is why nobody can say when the Vedas were really spoken and by whom.

So, if you want to preserve the impact of the spiritual, shall we say, authority of the Master, the way he said it, how it affected people, it is better to hear the spoken recording. And of course, for that the original voice is of paramount importance.

[Break in tape]

Yes, those are not in my voice, I am a little upset, not upset, but disappointed, because I would have liked to hear my own voice. You see, we all have a bit of this Narcissus' complex, looking at ourselves, hearing ourselves. That is by way of a joke. But apart from being a joke, there is also a serious purpose, because, if it is spoken by somebody else, it becomes like the news which we hear on the radio. Somebody makes the news, somebody reports the news, somebody reads the news, and somebody hears the news. There are four people involved, so the immediacy of the experience of the news is lost.

That is why we don't understand many things about what we hear when we hear. Somebody bombed somebody somewhere. It does not make any impact on us because it has passed through so many channels of communication. The man who shot someone on the streets would have felt horror with himself, perhaps, or would have been happy. Whatever it is, he felt something and the man who was shot felt something. The people who saw that episode would surely have been shocked. Some horrified, some are so deeply affected that for months they cannot sleep. Some take action by reporting to the police, some people run away, some people stay there because they are paralysed and they cannot move. But, when you hear this reported by a news reporter, edited by the news editor, printed by the printer, and then it comes to you three days later, you say, "Oh! Another man shot." So, that experiential impact is lost.

This is the same case with the words of saints. When they speak something, it has action at two levels. One is through the ears, and one is into the soul, direct. In fact, I think it is in the tradition of the Sufis, that they have said, "Hear with the ears of the heart." That is why very often, when Babuji Maharaj was there and we were sleepy at night, midnight, one o'clock in the morning, yet what we heard from him, direct in some way, was impressed into our hearts, and today it is still coming out. But if you hear that in another man's voice, that original, it is only the knowledge that is conveyed, not the experience. So, it is at best a substitute for the original, and it is not a very good substitute, either. It is as good as a book, another way of transmitting the teaching, but not the effect of the teaching. It is like giving a man a piece of *halwa* [pudding], or writing about that halwa. "Oh, what a wonderful halwa I ate this morning. It was this and this and this." And you say, "Well, what about it? My wife also makes halwa, my sister also makes halwa." But it is not the same thing. You see, when you eat it, you immediately see the difference or the sameness, whatever it is.

Why I say this is, we have a set of five cassettes of Babuji Maharaj's own voice recorded by Danish abhyasis. With enormous effort they were able to filter out the unnecessary sounds, and produce a set of really high-class recordings. That is the only existing voice record of the Master. I remember how much Babuji Maharaj used to weep sometimes, when he said, "My useless voice is being recorded, but the voice of my Master went unrecorded." Because, in those days there was no recording, there were no recording facilities, no recording devices even. These are later technological developments. And he was so sad, despondent, that His voice, which would have been much greater in voice content, impact, spiritual value, whatever it is he as disciple felt it for his Master, "They went unrecorded and my useless voice is being recorded."

This is what Babuji used to feel about himself. But nevertheless, we have a project in Europe that Babuji's books will be read very professionally by a good voice,

very much like the voice you hear in the *Mahabharata*, at the opening. So, we are looking for such a voice; they will start with an English rendering of Babuji's books spoken into a facility which will record it. So, that we will produce, I don't know how many cassettes. Because, we have three complete volumes of his work — maybe fifty cassettes, I don't know. That, we start with in English. Later on, I suppose the Germans and the French at least will want to do it similarly in their languages. In English at least it might have some meaning, because he did speak in English. But when it is translated into French, for instance, and a Frenchman speaks, what Babuji said in English or Hindi — well, we still hear what he wanted to say, but it would not have the same impact.

So, we should distinguish that our production is at three levels or four levels. One, the voice of the living Master — direct speech, face to face. It has unparalleled effect, its impact is the highest. It is unforgettable if the impact is there. The next is the voice recording of the living Master himself. Well, at least you hear his voice, you hear the way he spoke, the impact of various ways of saying things. Books, for the thoughts that they convey. Then the content of those books in other voices than the Masters. I would rate it at the lowest level. But for want of better facilities, we have to do with the fourth grade when the first grade is missing. Therefore, we are tackling these projects with substantial enthusiasm, I should say. And in the West, as I said, the project about cassettes is enormously popular. I mean, we don't seem to be able to make enough of them. They come and they are taken away like bread from a baker's counter, because people like to hear.

As I said in Tamil, one difference between books and cassettes — cassettes you can listen again and again, but books people don't seem to read even a second time, if at all they read it the first time. Most people just skim through books, looking for things which look familiar or which they can agree. I know people who read 150 pages of a book in about twenty minutes. Now, serious books

are meant to be read again and again, otherwise you don't get the value out of it. We are able to eat *rasagullas* again and again. One more, one more, even in the same sitting, because they are good. But books, we don't want to read, because we say, "Oh, it makes me sleepy; I have read it once." But cassettes, because they have this extra impact of the intonation, of the cadence, of the way in which it was spoken, probably also create memories of the episodes when we were able to hear direct from the living Master, direct in his time.

So, in this way cassettes are very important for our spiritual progress, and those of us who can afford, should participate in building up personal libraries and cassettes for their own use. Listen to them again and again, hear what the Master had to say again and again, and in what circumstances. If you were there at that time, surely you will recapitulate, say, the immediacy of that original experience, and in the way that samskaras are formed. By repetition of the Master's words we sort of have them rammed into us, so that it becomes an inextinguishable living flame of knowledge within us. Books and cassettes, in racks in our libraries are things outside us; they are not even our knowledge. It is like food on the shelves of a supermarket store. It is there, I am here, and there is no interaction. I must eat it, digest it, and then it becomes part of myself. So, please don't just buy them. Read them, or, in the case of cassettes, listen to them again and again repeatedly. Not that we should be able to know them verbatim, which is only mugging up, but so that by repeated impact that knowledge, that experience, becomes part of ourselves, we are able to digest it. Then, like anything which is digested, it becomes mine. You see, I digest my food and I have power in my arms; it is my strength now.

Similarly, when people who have been able to digest the teachings of the Master in this fashion speak, they speak with the authority of conviction born out of digested knowledge, digested experience, both culminating in a new uniqueness of the present speaker's

knowledge and wisdom. It is uniquely his, though it is his Master's. Therefore, it has the weight of authority of two generations, three generations, fifteen generations, of accumulated knowledge. To be able to do this, each one of you has to participate by actively training yourselves. I know many people buy books which they have never read, because they have the money. I mean, many rich people have leather-bound volumes handed down from generation to generation. Once upon a time it was a fashion to order specially bound volumes with bold lettering, etc. Whenever I see these volumes in my friends' libraries, I have two feelings: one of compassion for the owner, and of course, the other at my own fate, that I could not own such beautiful books, which I would have read, too! Now you know the justification of possessing a book is that you read it. Otherwise, you have no right to possess books.

So, it also goes for cassettes. I know these are expensive things and, unfortunately, they are getting more and more expensive. Even rich people today may find it difficult to be able to spend so much money. But it is worth it. And I would suggest that in our congregations on such occasions, there should be some time set apart to play cassettes of Babuji Maharaj. One side of a cassette on every occasion, forty-five minutes. It is time well spent. It is time spent, as well as if you are meditating, and I am sure that the benefit that you derive will be as much as you would have derived had you been in the presence of Babuji Maharaj. So, I hope the organisers will include such programs and not just plant trees and water gardens. It is necessary, but the inner garden has to be cherished, nourished. Then only, we can each have a Garden of Hearts in ourselves.

Thank You.

Effectiveness, Judgement and Gratitude

This idea of the good, the better, and the best, and the idea of the effective or non-effective, is a very important one. It came to me some ten or fifteen years back, when one of my friends was dying of mouth cancer. He had cancer all over here [gestures] and it was swollen, disfigured. And every so often, I heard that they had imported the most expensive medicine from Japan for him. Now, a medicine is not to be judged by its price. So I said, "Is that also the useful medicine and the effective medicine?" They said, "No, no, it is the best." So, there were two mistakes. First, it was the most expensive, and then identifying it as the best, **because** it was the most expensive. Now, a medicine need be neither expensive nor the best, but it must be effective if we have to continue to live.

We know from our old village wisdom, the wisdom of our grandmothers and great-grandmothers, that often medicines were made at home from easily available things in the garden, at no cost or very little cost. Today, we pay enormously, to die in very great pain and suffering. I think one of the concomitants of civilisation is that death is becoming more and more painful and more expensive. In the old days we were able to die peacefully and without much expense. Today we have to die with great pain, much more expensively. This is not a joke, it is a reality.

So, when I said that we must talk of Sahaj Marg as being an effective method, it was not out of any special regard for other systems, or out of any humility that we should not criticise other systems. Here, I have an effective system — it is enough. I don't have to look to other things for criticism or comparison. So, when we tell people that Sahaj Marg is effective, we talk from experience, that I

Speech at Hyderabad, 25th September, 1990.

have found it effective, and when we speak from experience which is personal, there is always conviction in what we say. When there is conviction in what we say, the words are easily accepted by others. One can never convince somebody else unless one is convinced oneself. This is why most speakers fail, because they speak with theoretical knowledge of their subject, and they have not experienced the practical benefits.

Even educationists are always talking of the goodness of chemistry, the goodness of technology, how it is the best. How is science going to be effective in my life? More and more we hear that this is good, electronics is good. In what way? Well, one simple way is that it makes us capable of speaking to larger audiences. Okay, we accept the microphone and the speakers. What else? Are the best cars of today really good for us? Often they are damaging the environment, polluting it, and are a danger to society. They are more and more expensive, guzzling petrol, or gasoline, as you call it. They are getting to be more and more troublesome. They are not effective. So, we have to distinguish very carefully. I am quite convinced for myself that this idea of good, better, and best must be dumped altogether. What is good? What is a good speaker, if he cannot be an effective speaker, too? "No, no, sir. He was a very good speaker." What is the meaning of 'good speaker' if he cannot make you do what he wants you to do by speaking to you?

It is a very facile explanation to say, "No, no, the listeners were not prepared to receive the message." It is like a stupid mother saying, "I did not feed my baby because it did not open its mouth, therefore it died. What can I do?" A mother has to feed her baby at any cost, by any means available, including if necessary, by twisting its ears. So, that which is effective is good. The effective is always good; the good need not be effective. The good is rarely effective. This is a good land, but if it does not grow anything useful, it is no good. It is a good table, but if it is about to collapse because its legs are weak, it is no good.

So you see, I am inclined more and more to totally abandon this concept of good, better, and best. To me, it has no meaning. "He is a good man. She is a good woman." Good in what? Good for what? "This is a good apple, sir, but I cannot eat it; it is rotten inside. It is only good from the outside." Does it support my opinion of it from the outside? If I think such and such a person is a good man, does he respond with goodness from within? Otherwise, he is no use to me. Glass looks often better than a diamond — more glitter, more glow, more shine — but is it good? Yes, because it is a cheap substitute for the expensive diamond. But is it what it is supposed to be **inside**? No!

So you see, by goodness we must mean inner goodness, goodness of the Self, goodness in the idea that we associate with being a human being. Is he human? Well, Babuji said, 'animal man', 'human man', and 'divine man'. Obviously, there was a difference between these three things.

The animal man was a man outside and an animal inside. Bestial qualities, bestial tendencies, bestial attitudes, bestial responses — aggressiveness, selfishness, violence. So, how can you say he is a good man? "No, no sir, occasionally he commits mistakes, but basically he is a good man." Now, 'basically' means 'at the base'. If you are not good at the base, how can you be good in anything else? If this house has no foundation but it is good to look at from outside, I cannot call it 'basically' good. You see, we are using the word 'basically' most unfortunately, stupidly. "He is basically a good man, sir. Circumstances have made him what he is." Then everybody is good. A criminal is good, a prostitute is good, and a murderer is good. What is wrong with them? Circumstances have made them what they are. Why do you put them in jail? Why do you hang a murderer?

So, when we have to discriminate, we have to be very careful that we use the right standards of discrimination. Sympathy is something else. The most sympathetic person should be the Master. For him, it is

an unavoidable, unfortunate fact of existence that one is a criminal, one is a prostitute, one is murderer, and one is a saint. He deals with facts; he does not justify, in the sense that he does not create justifications for **why** they are that. His purpose is to remove the 'why-ness' and make of them what they should be. He says, "You are criminal? Come, are you willing to meditate?" "Yes!" "Come and sit down. Now it is my business to transform you."

That is the attitude, you see — we don't judge; we accept. But nevertheless, it is necessary to have an idea what the other person is. Like a doctor must know what the patient is suffering from. What he ate, what he drank, how he misbehaved or behaved, so that he can treat him. There is no judgement in saying this man is a leper. There is no judgement in saying this man is suffering from typhoid or tuberculosis. It is a fact. It is a statement of a fact, so that we can begin with that and proceed to make him a healthy person. So, for the Master, it is important to know what a person is, how he is, why he is. For the others, it is better not to judge, because we have not the capacity to judge. Number two, when we judge, we change our behaviour towards them.

If you think a man is bad, you behave badly towards him. If you think a woman is a prostitute, you start shunning her or throwing stones at her, like they did in the Biblical times. Take the famous episode of Christ: When they started to stone the adulteress, he said, "Any one of you who has not committed a sin, let him throw the first stone." And nobody could throw the first stone, because they were all sinful. Why does one throw a stone at a prostitute? It is because, generally, the man who throws the stone is guilty. He must have gone to a prostitute sometime, and he vents his anger and grief for having been tempted by throwing a stone at the prostitute, when he should throw it at himself.

So, for the ordinary mortal, judgement is bad. That is why in the Christian tradition it says, "Judge not, that ye be not judged." Very sound advice. Basically, it is good

because psychologically it is good for you not to judge, because then the onus of judging yourself is cast upon you. If you can judge him, why not judge yourself? Or, the other man might say, "You are calling me a murderer. What are you?"

So, we have to be very careful to discriminate when we use words like 'basically sound', 'basically good', 'fundamentally'. It is another mistaken usage. Let us not involve ourselves in judgement. Because, even between abhyasis I find, often there is criticism. "No, no, sir. That man is such and such. Why do you accept him in the satsangh?" Between preceptors, "This man gave a sitting like this, that man gave a sitting like that. Which is the good preceptor?" Are you effective? If you are not effective, you are no good, however educated you might be, however high in the spiritual hierarchy you may be.

So, here we seek effectiveness, not goodness. The medicine, if it has to be effective, has to be bitter if it has to be bitter. It need not be sweet. "No, no, sir. This doctor gives me sweet medicines. That dirty fellow gives me only bitter medicine." But he cures patients, while this man is killing them all the time! To whom will you go?

When you are able to assimilate the right understanding of the word 'effective', we will lose all these prejudicial ways of judging things. You go to his house, he gives coffee, but after you have taken coffee, he is shouting at you, "That damn fellow always comes to my house for a cup of coffee." The other man does not give you coffee, but he says when you go, "He is a good man. I don't have the means to give him coffee, but he has never criticised me for not giving him coffee." He is praising me, while the former is blaming me.

So, until you have the ability to penetrate, judge, what is inside, judge the man by not what he appears to be, but by what he is, we should refrain from all judgement. Similarly, Babuji said, "Don't criticise other systems." Because, we have no ability to know all the systems that are in this world. Now, Ferdinand had the

benefit of having been in a system, practising it for a couple of years. He has a right to talk about it.

Criticism or praise — both are criticism. One is positive, one is negative; one is constructive, one is destructive. But, when we have not studied something else, when we have not seen something else, we have not practised something else, to say anything about it is wrong. Therefore, Babuji said, "Don't criticise anything."

So, this is an important requirement for spiritual progress. Judge not, for two reasons: One, because you don't have the capacity to judge. Two, that you may not be judged in return. Secondly, don't criticise anything. Why only other systems? — Don't criticise **anything**, because we don't know anything about most things with which we come into contact. "That shop is a bad shop." Why? "No, no, I bought a toothbrush which broke the first time I used it." Yes, but the other things may be good. The toothbrush manufacturer may have given a defective toothbrush; it may have been inherently weak. It is like saying, "This child is always sick — the father is a damn fool." This is again a judgement based on a single fact, which could be an accident of any kind.

So, not to judge is, in my opinion, an attribute of an evolved person. He doesn't judge. He notes the facts so that he can base his further treatment on those facts. That is not a judgement. Judgement means, 'this is bad', 'this is good', and 'he is a criminal' — that is judgement.

Now, coming to this business of gratitude. What is gratitude? Many people don't know. To say, "Thank you," is too easy. But also sometimes when the heart is overflowing with that feeling which we call gratitude, it is not possible even to say thank you, because the heart is almost bursting with gratitude. The emotion is overpowering, the feeling is overpowering, and you are afraid that if you should open your mouth, the floodgates of your tears will be open, and you would not be able to control the outburst that will follow. So, we keep quiet. I often suspect that the people who say, "Thank you," don't

have real gratitude, and the people who are silent have the gratitude which they dare not express. How to express? You cannot give a present to the Master and say, "Thank you."

I remember, when I used to go to Shahjahanpur in the first years of my *abhyas*, in those days we had probably sixty, seventy people, and for Basant a couple of hundred people, and I used to buy some vegetables from Bareilly and take it to Shahjahanpur. A few baskets — twenty rupees, thirty rupees, fifty rupees. I did it once or twice and then I stopped. I stopped for several reasons. One was, I felt ashamed at carrying vegetables to my Master, as if he doesn't have the wherewithal to do it. I felt that it was putting my Master to some sort of shame. Here he was, conducting the satsangh in an *utsav*, and I have to bring vegetables for him. It also makes you egotistic, that I am providing vegetables for this meal. You call the Master the 'Master of the Universe', 'The Creator', then that means that everything that is here belongs to Him. And to take what belongs to Him and give it to Him as your offering is so ridiculous. So, I stopped. After that, I never gave him anything. And I think he understood. Of course, for one thing, he never noticed. Secondly, he must have seen my heart. Now, this was a way of expressing my gratitude. Not giving became an expression of gratitude. Giving would have been something cheap, something low, petty, merely human.

I often criticise Western people for this. Your wife brings you a glass of water and you say, "Thank you, dear." I think it is an insult to the wife. I think Western society suffers a great deal by these artificial expressions of gratitude and etiquette. Open the door — "Thank you." Put on the shoe — "Thank you." Say goodbye — "Thank you." She kisses you when you are going to the office, you say, "Thank you, dear." What is this society coming to, where you have to say thank you for every silly, stupid service which is offered with love? I have often felt that is a disgrace; it is a negation of gratitude, to express

gratitude under such circumstances. Because, if the giver is giving with genuine love, he or she will feel embarrassed. And at least in oriental culture, to cause embarrassment to your host, or to one who is doing a kindness to you, is considered a crime.

So, we don't say thank you for small things. For big things, how to say thank you? Suppose your life is saved, how to say thank you? I have seen in hospitals sometimes, that a doctor somehow miraculously restores the life of a terminal patient. The patient is up, sitting. He is going to be discharged, and his close relatives go to the doctor and weep. They have not even the ability to say, "Doctor, I don't know how to thank you." They just stand weeping, wipe their tears, and go away. And the doctor knows what they feel.

So, this is why I said, let us forget all this foolishness of expressing gratitude. The Master does not want your gratitude. In fact, if you say I am grateful, perhaps it casts another burden upon him, which he would like to avoid. Also, it is a mere human expression for something we have received which cannot be expressed in terms. Thirdly, we cannot express gratitude for something which we receive, when we don't even know what it is. I mean, I remember Babuji saying that one single transmission can remove the need for perhaps a few hundred rebirths in your future life. How are we to thank for such a single transmission, and how are we going to express our gratitude to Him for repeated transmissions throughout our life? So, let us express our gratitude in our heart. Let us just silently thank the Creator that such a person is available and leave it at that.

As far as this 'KGB', as I called it, is concerned, the Augerans people, when they were there, had a big laugh, because the KGB is also one of the very cruel masochistic organisations under the old Soviet regime. But, I made a triangle — K, G and B — *karma* [duty], *gyana* [knowledge] and *bhakti* [devotion] [showing a triangle with karma and gyana forming the base and bhakti at the apex]. I

suggested that if you are practising karma, you go on this way, and if you practise gyana, you go this way. It is only an infinite extension of the straight line, not taking you anywhere. Whereas, if you care to build the triangle with bhakti at the top, now it is going up. But it is important to remember, bhakti by itself is not a goal, it is not enough.

It has to have the support of karma and gyana, which Sahaj Marg insists upon. Next, I made the suggestion that the 'B' stands for Master, 'K' for karma or the *sadhana* [practice] and 'G' for gyana, for the Mission. So, it is a synthesis that I have tried to suggest, that all the three elements are necessary. Because, in the past yogic traditions, we have had either karma *yogis* [yoga of right action] or gyana *yogis* [yoga of knowledge] or *bhaktas* [devotees] or whatever. [Break in tape]

That is why today you find that people who do good deeds, charitable deeds, put up Trusts, create *dharmashalas* [resting homes for the poor], do poor feeding — they say it is enough. "I have done so much *dharma* [good deeds] in my life." I don't think they go anywhere. Similarly, the man of knowledge says, "No, no, I have enough. I have studied so much, I have been repeating the Vedas everyday, or I have been doing *paaraayana* [recitation] of the Ramayana Sundara Kanda." No use. The *bhakta* says, "You know, I am devoted to the Lord."

I think Sahaj Marg has created, in the words of Dr. Varadhachari, a new revolutionary concept, that without a synthesis of the karma, gyana and the bhakti aspect of a sadhana, true spiritual success is not possible. I asked Babuji Maharaj why Vishwamitra is supposed to have meditated twenty thousand years to achieve success. He said, "Well, that only shows the capacity of the method." Then he added very modestly, "Of course, there was no Master."

So, it is not enough to have a Master; the method must support him. Master alone, if he has no method and only says, "No, no, you go on like the *rishis* of old, who

said, go do *tapasya* [askesis, penance] for twelve years and come back." So, the Master, too, needs a method which he can give us. He needs a Mission which can propagate it, make it available to humanity. Both presided over by him, as the one who should be loved, one who should be emulated, as a person whom you aspire, long to follow and become something like.

So, there is a doing aspect, the knowing aspect, and the loving and the becoming aspect. I think in that sense, this synthesis of karma, gyana, bhakti — Master, Mission, and method — is a very, very important, vital thing, which we should strive to understand properly. That the Mission alone without the Master is useless, that the method alone without the Mission is useless. It is like the coming together of the body and the intellect, all serving the soul which is inside. The soul chooses its future evolutionary vehicle. The vehicle represents both the environment in which it is going to take its next *avatara* [incarnation], and also the body as its vehicle — gyana as its vehicle, bhakti as its vehicle. Anything which takes you from somewhere to somewhere, even though it is a journey inside yourself, is a vehicle. So it chooses, and it chooses rightly, because the body is necessary. Babuji Maharaj has said that if you die without having achieved liberation, you have to be reborn. There is no question of liberation afterwards, unless under very special circumstances of grace, for which you need the Master all over again.

Why a Mission? Many people say, why a Mission? Can we not just sit under trees and meditate like the *rishis* of old meditated? Yes, but that also becomes a Mission. A Mission is not necessarily a building. A Mission is a place, like a temple is a place of worship. It is not a building of worship; it is a place of worship. If I worship continuously under a tree it becomes a temple for me. In that sense, the heart is called the temple of the Lord, because that is where He resides. That is why we worship Him in the mystic sense, in the yogic sense, in our Sahaj Marg sense, as the Lord and Master of myself residing

within me, in my heart. Therefore, the logic of meditation on the heart. Why do we meditate on the heart? Many people don't know; abhyasis don't know. Some preceptors, I am sorry to say, even don't know. Why do we meditate on the heart? Why on the divine light in the heart? Why not on something else? These are the things we have to correctly understand, so that there is a logical foundation of belief created for us. You must here understand that trust comes after belief. Faith comes after trust. Surrender comes after faith.

To my understanding of Sahaj Marg, it is an evolutionary process consisting of four steps. I believe in something first. Perhaps a friend, when he introduced me to the Master, I believe him; therefore I go with him to the Master. Not because I know the Master, or I want Master, or know what to do there, but because I believe in the necessary impulse for that belief to become trust. Now I trust two people. First is for him who introduced me — mere belief becomes trust, and I begin to trust the person. Then, when it matures into faith, then only, surrender is possible. So we say, "No, no, sir. I believe in Babuji Maharaj, but I am not able to surrender." What about the two intervening steps? Has it become belief? Has it become faith? Are you faithful? "A faithful servant," we say, but it is again a misuse of a very potently meaningful word. What is a faithful servant? It only means he has faith in you; I have the faith in him.

Dr. Varadachari used to say... I remember once, one abhyasi came and said, "Sir, I am always thinking of God." He said, "Yes, my dear friend, but is God ever thinking of you? You have to make him think of you." Babuji Maharaj has said this in much simpler terminology. He said, "You must knock so much on His heart that He will open the door and look at you, and then your work is over."

So, there is always the need to awaken the Master's heart to your presence, not physically by going to his house and knocking and saying here I am, but in some intangible way, in some mystical way, knocking on the

inner doors of His perception, and then when He is awakened to our existence like that, there is nothing more to do. Babuji confirmed this. He said, after that you have nothing to do, because now it is His business. Here is my guest knocking on my door. How to look after him, what to do with him, now becomes His business. But there we must be able to surrender. And if he says, "Sleep in this room," and you say, "No, no, I want to go to that room," "Eat this food," you say, "No, no, I want that food," then he will say, "What is this nonsense? I have brought the guest to my house; he is a damn nuisance." You say, throw him out. Fortunately, in spirituality the danger of being thrown out does not come. But then we are just tolerated. As Babuji said, they get a few crumbs, because it is not his dharma to leave anybody empty handed. His dharma required that he should give you something. So, that 'something' we got, but not everything that we have to get. So, these are all things which are very vital to our progress.

Why the Mission? Why the Master? Why the method? For instance, you have a group of people who say, "What is the need for Master? We have the method. We practise it. Is it not enough? What is the meaning of living Master? Are Masters dead?", they ask. Then why not become a Christian? It is very easy, because Christianity says that Christ came, and once and for all he relieved all humanity for ever and ever. Amen! Why not be a Christian? It is very simple. You have very little to do, no personal responsibility to a person who is present before you. No need for obedience, because there is nobody to ask whether you are doing this or that. I think religion in that way, some of the religions, are very convenient religions. You just go and pay your respects. Putting your right foot into the temple first, and coming out with the left foot, perhaps paying obeisance before the altar, placing a candle, and you are free. There is no responsibility cast upon the individuals in such systems, precisely because there is no person who can give you this responsibility. Responsibility, like authority, must come

from some source. I cannot grasp it myself. "No, no, I have taken the responsibility." Who are you to take it? Have you the responsibility even for yourself?

See, these things — think over and understand — then we know why there is a Master, why there is a Mission, why there is a method. Why these three are necessary and why those Masters can be without a Mission and a method, that he will not really have a Mission in the sense, but he may be wandering alone in the forest and the desert, a Master for himself.

Some of these basic principles are vitally necessary for us to understand. They will make comprehension of what Sahaj Marg is, easier. When the comprehension comes, it is easier to practise with this foundation that we create within ourselves, of the need for these things. When there is a Mission and we have accepted the need for it, the need for discipline is automatically felt. You don't have to say, "Why now discipline?" There must be a prescription for how we should live, how we should comport ourselves, what we should say, what we should do.

When there is a Master, then there is a figure whom you are supposed to know, follow first, emulate later, begin to love subsequently, adore perhaps, if it is possible, and then seek to merge within Him. You cannot merge in a Mission. You cannot have *layavastha* [merger] with the Mission. Nor can you have layavastha with the method. It is like saying, "I married Shashikala's house." When you marry Shashikala, her house becomes your house. But you cannot marry the house alone, nor can you marry her father, hoping to inherit the house.

So, we make crazy mistakes. All of them are very easily apparent if you just put your mind on it. Then you will know why some people are talking crazily about, "Why Mission? Why Master? Why method? I can do it myself." All right, try it! Yesterday I told you that, by independent effort of the highest order of dedication, it still takes forty-five years to reach from point one to point two. Sorry, beyond this it is not possible at all for you to evolve by any self-effort of whatever degree.

So, this is an aspect of Sahaj Marg you have to understand. Now, you can say, "Why forty-five years? Why not five years?" If you have the Master, it may be five seconds. Therefore, we need the Master. It is not that we need a Master to be some sort of slave. Babuji Maharaj said, "I don't create slaves. I create Masters." In what sense? In the sense that some day, if you are fortunate, if He blesses you, graces you, you could also be in a position to do it like He did. So, that casts a responsibility to become something, or to become like him in every way. I have to live like him; I have to die like him. I have to work like him. Yes, without that, how can you be like him?

You cannot become a king by just putting on a robe and having a crown of gold on your head. You have to work as a king. You cannot become a Governor by sitting in the chair of the Governor in the government house. You have to work as the Governor. To be like something means, basically, essentially, to work like he worked. You don't have to look like him, you don't have to speak like him, and you don't have to be of his religion or of his state or of his language. It is enough that if you work like him, you are like him in every essential fact of existence. If you don't work like him, like he did, then however much you may look like him, you are not like him at all. So, this is another thing you have to understand. That becoming like something means, working like him, being as effective as he is and was. Without that, you have no claim to be even similar.

So, I think I have emphasised the main aspects of this business of gratitude, discipline and all these things, the KGB triangle — the Master, Mission, and method. Narayana has also already assured us yesterday that the course will continue to be refined, so that eventually we should have a crystallised body of practice, of knowledge, which will help us easily understand these things and progress fast.

Thank you.

Communication

Our friend from France has asked me to talk something about communication. He is concerned that there may not be adequate communication between the teacher and the taught, or the Master and the disciple, or the husband and wife. He thinks all these relationships depend on communication for their continuation. In one way he is right; in many ways he is wrong, because I think communication is necessary to **create** the relationship first, but subsequently communication goes into a deeper level of communication. I suspect he essentially means verbal communication, or perhaps physical communication — being together, touching, speaking, looking at each other — things like that. Of course, in certain relationships, under certain circumstances, all these are necessary, and very enjoyable, too. But generally, we believe in Sahaj Marg that the minimum of superficial communication will eventually lead to a maximisation of the spiritual level of communication.

It is necessary to understand that all this overt communication, as we call it — touching, patting, looking — is more the instinctive, animal type of communication, where there is a need to stimulate a feeling of oneness, togetherness. I have referred to married couples who have been married together for many years and how, as they continue to stay married, the need for verbal communication is almost zero at the end. It depends on how much real understanding of each other there has developed, because communication is, after all, the ability to understand what the other person wants or is trying to say.

Language communication is easy only when you know the language in which the other person is speaking to you. If I speak Tamil here, none of you is going to understand it. Perhaps one or two. So, there must be a

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Speech at Calcutta, 26th September, 1990.

medium of communication established first which both can understand, appreciate, and use with equal facility at least. Therefore, linguistic communication has a barrier, and when people of different cultures and races and traditions meet, it is not easy to communicate. Perhaps that is why our French brother has problems with me or *vis-à-vis* me, because he doesn't understand my brand of English and I don't understand his French at all! [laughter]

So, this is the trouble where language barriers come between us, which only show the need to develop other forms of communication. After all, as I jokingly tell many of my younger friends, if a French girl can fall in love with an Indian boy without ever being able to speak together, there must be something to other forms of communication. There must be quite a lot, in fact, not just something. Later on, they learn to communicate in different ways.

So, the language of communication is different for different purposes. This is well known from the study of insect life, bird life, animal life, where there is no language, but they signal their needs and their desires in different ways — overt, covert. One is by, you know, manipulation of their mandibles or their feathers, particular vibration pattern of feathers, ejection of particular odours, for instance. So, in what way are we trying to communicate?

If you are able to understand that, in spirituality, we are seeking to slowly sublimate communication to its most inner intimate levels, where heart speaks to heart — *coeur-au-coeur* as you say in French — then what is the need to speak? What is the need to be together? What is the need to be touching shoulders, or the sort of intimacy of behaviour which the European psyche certainly needs? The Europeans will pardon me if I say that this is perhaps an atavistic throwback to the behaviour of apes, which are always cuddling and mooching around, constantly touching, constantly petting, scratching each other. It is, in a certain way, simian in expression, a simian form of behaviour. Children need it. Children must get it, because they are seeking a reassurance that all is well. Therefore,

a child keeps running to its mother. The mother must give it a hug, perhaps a kiss, a pat on the back, and that assures the child that everything is well. "Mummy is well, I am well, and everything is well." But adults should not need this form of communication. Adults are at least children who are grown up to the level where they can appreciate communication in different ways, where the certainty that all is well comes from inside themselves: "I am well, the Self in me is well, and therefore everything is well."

So, until we learn to allow the self to communicate with the Self, this problem of communication will always continue. That is why in Sahaj Marg we are taught to meditate to establish contact with the Self inside us, with which we have lost contact. Perhaps it is because of that lost contact that we are seeking so frantically to establish contact with outer beings, external beings, because what is not inside, we seek outside. The wealth that is not inside we seek outside. The knowledge that we think we don't have inside we look for outside — in libraries, in books, in newspapers. The friendship of the Self that we have lost, we seek in the friendship of people. The company of the Self that we have lost, with which we have cut ourselves off, we seek in the company of people outside.

Yoga, especially Sahaj Marg, par excellence, if it is practised correctly, and this contact with the inner self through the medium of the Guru is established, this communication with the inner Self grows and grows. Ultimately we don't need anybody outside. Even the Master can now go to, well, wherever it is. You understand?

So, this is your business; you have to develop it. What can the Master do? He can only say, "Transmission. Now the connection has been established." It is like the electrician comes, and gives you the contact with the supply. Now you have to put on your switches wherever you want the light. "No, no, government must come and do it every time." Not possible, even if you are willing to pay for it.

So, this question of communication is a total change from dependence on external communication, overt communication, physical means of communication, to an expression of communication translated within ourselves — from the self with the Self. If you are able to do this, you will not have any more problems with me, which would be a very good thing for me — and for you!

Evolution & Heartbreak

For the last, I think, twenty-two years, I am a preceptor of this Mission: 1967 to three-quarters of 1990; it is almost exactly twenty-three years. When I was made a preceptor, my Master Babuji Maharaj told me, "You are entering one of the most difficult fields of service. It is not easy, and you will find it very difficult. There will be times of total frustration. You must be strong enough to first accept this and then to face this possibility." I was wondering what he was talking about, because apparently service is very easy.

In India we are used to this idea, that when we give some money to a beggar, or when we give some food to a poor man, we have done a lot of service. Also, many great people like this *kali-kambliwala*, [one who gives away black blankets] who started those *dharmashalas* [alms house] on the way to Badrinath, put vessels there, put blankets there, all of which he did by sitting, I believe, on the Howrah Bridge here for twenty years, collecting money from passers-by.

So, it would appear that it is very easy to serve. Then, of course, we have social-minded people, social workers, who are very proud of their service. We have the famous examples of people who did great service during the Bihar earthquake, which is a matter of history. Many individuals, many organisations became famous because of that earthquake. So, I thought something must be wrong with my Master, because he says, to serve is very difficult, and at times it can be almost impossible. I was wondering what he was speaking about, and why he was giving me this warning, this advice.

But, as you come into this spiritual field, you find how difficult it is to really serve people. I mean, any teacher knows how difficult it is to teach a child. To give food to

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Speech at Calcutta, 27th September, 1990.

hungry people, to give money to a beggar, to give clothes to the naked — it is all very easy. Why is it easy? Because those who are receiving these things can feel that they are getting something. Money, food, blankets, clothes, in times of great disasters, medical aid — these are what we call tangible benefits. Therefore, those people who are serving in those ways find it very easy to serve; the people are willing to receive that sort of service. It generates a lot of enthusiasm in the server. It creates a lot of gratitude in those who are served. The whole thing is very easy. But in the field of education — and spirituality is a field of education in one way — it is more difficult. Children don't know what they are getting when they are being educated. Therefore, there is a great deal of resistance. People don't want to go to school; children don't want to study. So, even mothers and fathers know how difficult it is to discipline a child, to make it accept the fact that education is something important, it is necessary, it is useful. Until we are able to get across this message, we are not able to serve.

The great teachers are those who have had enormous patience and love, who can wait almost without limit. The greatest teachers are those who have infinite patience and infinite love. So, when we start this service in a small way by teaching things, like in schools, for instance, or private tuition, we appreciate that this service is not very easy. It is not at all easy. It is frustrating, and often one wonders why one ever got into it.

I know many teachers of schools who sometimes leave school and go for a company job, because it is better paying and there is less frustration. Of course, you have always bosses to deal with, but then that is not so difficult as dealing with children. Teachers of handicapped children know how much worse that is. A child which is, for instance, born deaf and dumb, how are you going to teach it? So, I admire our young abhyasis — we have a lot of them in our Mission — who are teaching handicapped children. They must have really great love for those children, otherwise it would not be possible, because it is

not merely frustrating, it is heartbreaking. Then we have those who are trying to teach retarded children. People of eighteen, twenty, thirty, who have a mental equivalence of three years of age, four years. It is admirable how these people are able to serve. And if, out of a hundred children, you are able to educate one child in even how to use a toilet properly, it is a great achievement. So, one does not look for much satisfaction. What is there to be satisfied with? Because people will say, "What is this great education that you have done? Making a child which was wetting its clothes all the time — you have taught it to use a toilet. Wonderful!" People don't appreciate.

I think when you come to the spiritual field, if you have a heart, it is sure to be broken. And I think if that heart is not broken, it is useless. I have always felt that a heart which has never been broken is a useless heart. I take the example of a *taanpura*, you know, that instrument for music. Some of the greatest musicians I know, I have known this personally, used to suspend a *taanpura* from the ceiling, about two feet from the ground, cut the thread so that it falls, and that beautiful shining thing, that *tumdha*, is broken. Then, when it is repaired, that *taanpura* has the most beautiful tone and sound. Musical instruments have to be broken into service like that. That is why we call it 'breaking into'. Literally, the heart has to break.

It is perhaps a coincidence, or perhaps it is not so much of a coincidence, that in spirituality — I am talking of the highest spirituality, not of the *sannyasi* [ascetic] cult and not people who do *paaraayan* [recital] of Ramayan and things like that, because there again, it is easy to feel that you are being served. Your guru teaches you how to recite the Ramayan every day, and you do it like a parrot morning and evening, and you feel you've got some service, because you are reciting something and you sort of hypnotise yourself into a feeling that you are now approaching Lord Rama or Lord Krishna or Vishnu or Shiva, whoever it may be. There is gratitude, the teacher is happy, he gets his *guru dakshina* [teacher's fees].

But, in spirituality of this high level, we are dealing with spiritual benefits which cannot be perceived until you are sensitive enough to appreciate what you are receiving. The abhyasi feels, "What is this? I have been here for so many years, and I have received nothing." Then they go to other systems where the benefits are more perceptible: changes in behaviour, wearing a *maala* [necklace or garland] around the neck, a picture of *guruji* on your heart, things like that. It is so easy to appreciate these systems. That is why you find thousands and thousands of disciples.

But when the advantage, the benefit, is growth oriented, and there is really nothing to receive, in fact, and, as we believe in Sahaj Marg, it is a way of evolution, you receive nothing, you get nothing. That is why people who come and seek blessings, well, they get blessings, but the results of those blessings are in ways in which they did not want them. For instance, I give one extreme example — God forbid, this you should not take to heart. But suppose a relation is dying, maybe a *buaa* [aunt] or *phupha* [uncle], whatever it may be, and you say, "Please bless my *phupha* or *buaa,*" and the blessing removes that poor soul from this world. That is the only way to relieve that soul of all the suffering that it has to undergo. We, in our stupidity, want them to live physically with us, even though they are suffering. But God, in his infinite mercy, decides it has been enough, that they have passed through enough suffering, so let me answer this prayer, let me relieve that soul. But then the woman thinks, "What is this? I prayed for relief and that man has died," or "that woman has died." They disbelieve the system, or they even go to the extent of thinking it is wrong to ask these people for a blessing, because it has a *vipareeta bhaava*, you see, *ulta* [opposite] effect. Perhaps, that is why my Master always said we should not pray **for** something — just pray: "What is good, let it happen."

You know, in our ancient tradition, when you go to a great saint, the blessing is, "May it be auspicious" — m*angalam astu*. Now what is *Mangalam*? *Mangalam*

[auspicious] does not mean immediately the child getting honours in school, the daughter getting married to a rich man, going around in imported cars. *Mangalam* means *kshemam* [auspiciousness]. "Let her or him lead an auspicious life." Now, an auspicious life cannot be materially auspicious. All this *shubh labh* [auspiciousness and gain] business I see plastered all over Alipore — it is not auspiciousness that we are seeking. We are seeking Lakshmi, the goddess of wealth, prosperity — not even peace. No *shanti* [peace] anywhere. So, when you pray for that and you get that, why are we continuing to be miserable?

Today we see the situation in Assam. People do not know whether to hold on, because they have lakhs of rupees involved there, wait for the money to be collected, or to leave because life can be in danger. There is a famous story of a boy who went to one of our South Indian temples, Srirangam, which has these big pillars. Because of the crowd, he had his arms around the pillar. When the prasad was given, he could not withdraw his hands because they were full of prasad. Either he had to drop the prasad to extricate his hands, or leave his hands and not be able to eat the prasad. This is often our situation. Because of the blessings that we seek, if some foolish god blesses us in the way we want to be blessed, we are not able to use that blessing. Suppose somebody asks for long life, and he says, "*Tathaastu!* [May it be so!]" And you are a terminal cancer patient who would have died in six months, but your life is prolonged now to fifteen years. And, all the time you are weeping, "God, why are you keeping me here? Why are you cursing me with this pain, with this fear of death which is haunting me every morning and every evening?" But you prayed for it!

So, if God is wise, if God has a mind, if God has concern for our *hith* — our welfare, he should not grant blessings so easily. This foolishness we find in the Mahabharata, the serial which recently ended — every fool who could do *tapasya* got his blessings, *Brahmaastra* — "Okay, take it," *Varunaastra* — "You take it," *Indraastra*

— "You take it." Of course, religious people have always had some vague explanation for these things. "No, no. It had to happen." Well, if it had to happen then why did you have to pray? It would have happened in any case, without your *Brahmaastra*, and his *Varunaastra*, and your *Indraasatra*.

God does not have to give you weapons to destroy you. He can destroy you in so many ways. But when we seek blessings, He destroys us with those blessings, because we are foolish in asking for the wrong things. Here, in spirituality, is the same problem! In the most subtle, the most effective system, which we believe is the Sahaj Marg system, it is very difficult to serve people. I realise more and more the wisdom of that old adage — you can take a horse to the pond but you cannot make it drink.

People come here expecting so many things. They expect miracles, for instance, because our spiritual history is replete with historical examples of miracles. Even in other religions, Christianity, for example — all his life Christ was performing miracles, and as my Master said when somebody asked him to perform a miracle, "Christ performed miracles all his life. What did he get?" He got twelve disciples, and one crucified him. That is the ultimate frustration, the ultimate disappointment, the ultimate heartbreak, that one of his own disciples put him on the cross and murdered him. This is natural. The life of the great saints is full of this tragedy of, what to call it, *guru hatya*, because it amounts to murder of the guru.

So, those who are preceptors must be facing this in some small measure at least, that you go on giving sittings and people say, "Oh! I don't feel anything." And you say, what is going on? And, if the preceptor is weak, he or she leaves the Mission and says, "*Baba, isme tho kuch nahin hai*. [There is nothing in this (system.)] I have been working for so many years; I have not been able to change one abhyasi." If they are sensible, they should see what the Master is feeling: "I have not been able to

do it. How are you going to be able to do it?" Why? Not because you are weak or powerless, but because the people who come to us are so expectant in different ways, which this Mission cannot satisfy.

Then you try to educate them: this is this, evolution is this, what is divinisation, don't ask for material benefits because it is beggary. You give them examples of Akbar the Great and so many others who begged. They all smile and say, "Yes, yes. Wonderful! But what about my problem? Why is my boss not giving me promotion? I am not asking for anything great. No *Brahmaastra*, I only want promotion. If you cannot do it, what sort of a guru are you?"

We have a saying in Tamil, that a man heard the Ramayana day after day for twenty-four days, and at the end he came to his Master and said, "No, no. But what was the relationship of Rama and Sita? You did not explain." Like that, they listen to all this, but what they listen, how they listen, what they absorb, nobody knows. Because I know, you tell a man, "Do this," and he will do exactly the opposite.

In Hyderabad the other day, I was showing these people — there was one switch for the fan, one switch for the light, one plug with its switch. I said, "Put off the switch to the left of the plug," and they tried all the switches before they would obey, because people don't listen any more. "Ye have ears but you hear not." It was not only true in the days of the Christ. It was true thousands of years before him, and true thousands of years after him today. **We don't listen**. So, when we have lost the art of listening and you come to a teacher or a Master and he says, "This and this and this will be the benefit. You will evolve," they immediately imagine their house is going to become a palace; their wives are going to become queens. Or, if they are women, that their husband is going to become an emperor. And, you have the example of Kuchela, what you call Sudhama in the north: with three handfuls of *poha* [beaten rice], but he gave only two to Lord Krishna and he became a very rich man.

The curse of the Indian mentality, and it is a curse of the Indian religion, that for thousands of years we have been cheating our people, offering them stupid things in exchange for their devotion and love, materialising the whole concept of blessings, cheating them. We have been denying the truth from the beginning. Our people have been so educated over millennia now, that it is ingrained that a blessing **must** have a material shape, material form, and that it would be disastrous if you don't have it. So that today, the parents of children are willing to marry a girl off at the age of eighteen, because society says, "Oh! She is eighteen. She must be married. We cannot wait." Suppose they don't find a good boy; they marry her to a drunkard who probably has a girlfriend in America, one in Ireland, one in Australia, and three months later, when the girl comes home with a broken heart, you curse God, "Why did you permit this?" You don't have the patience to wait.

I find this very much in the Marwari community, for instance. *"Athara saal ki ladki ho gayi saab. Kuchh kariye aap!"* ["My daughter has turned eighteen, sir. Please do something (about her marriage)."] *"Hum kya kar sakte hain? Kuchh kariye aap,* means?" ["What can I do? Do something, means what?"] I mean, if it was possible like Lord Krishna, I could go on marrying these girls [chuckles, laughter], but other than that, there is no solution. You have to find a husband; what else can you do? *Kuchh kariye,* means? Suppose you say, "Yes, let her be married tomorrow," and you find her a drunken lout, who looks very nice, very polished, another millionaire's son. Three months later the daughter is back home. "No, no, Guruji, you blessed my child. Now look what has happened." Yes, but **you** asked! You wanted instant coffee; you got instant coffee. If you had been patient, you would have got nice coffee, brewed over the fire, like we used to drink in the old days. Isn't it? What is the law which says a girl must be married at eighteen or sixteen or seventeen or twenty-two? There is no law. We must wait, that her destiny will be fulfilled appropriately, if you don't interfere. In this

sense, prayer is an interference in the Divine Will, in the natural unfolding of your destiny.

Prayer (as it is generally done today) is, to my mind, the most stupid, the most arrogant, the most inhuman approach to God. You are trying to remind the Maker, your Creator, of his duties to us. On one side we say, "Not a leaf shall fall, not an insect shall die, of which He does not know." On the other side, we have the stupidity to imagine that my daughter has lost His attention, or my son has lost His attention, and we have to pray and pray and pray, and do *tirtha-yatra* [pilgrimage], go through tunnels and mountains, and spend thousands of rupees. What on earth for?

How many marriages are happy in India? This is a recurring theme I am talking about. Even apparently happy marriages are hypocrisies. They are happy only in bed, nowhere else. And the woman is being enslaved in bed. Pardon me for speaking very bluntly. In Hindu society, it is forbidden to talk of sex when women are present. That is another hypocrisy. All the time you are thinking of it, but you should not speak about it. So, where is the happiness? You should ask the women, "How happy are you in your marriage?" I dare say if you ask a thousand women to be totally frank, most of them would say, "We are only cook-cum-prostitute-cum-washerwoman." Most of them. I have no hesitation in taking a challenge. The richest, the poorest, it doesn't matter; only the slavery is different. Some are slaves in silk and gold, some are slaves in trashy cotton. Even they, when they come, they are not happy, because they expect change. They expect their husbands to love them in the 'real way' — I do not know what it means. They say "*Nahin, nahin, sona gehana kisko chahiye*? ["Who wants gold and jewellery?"] "Let my husband love me." But, you must remember the Gita — "*Ashantasya kuthah sukham*?" In this world of misery, where are you going to find peace? Where are you going to find happiness?

But, we are not for those examples of saintliness. "We don't want Meera Bai as an example. Her music is

good, but I will not leave my husband (leave Ranaji) and leave the palace and go away. That spirituality was for a stupid girl. We are modern girls, educated. We would like to live with the husband, enjoy life and also get that. All this and heaven, too! We want to be billionaires and spiritual." Prostitutes want to continue to be prostitutes and to become saints. How is it possible? How can a man retain his sickness so that he can speak about it to his friends? "No, no. My blood pressure is 200/160." "No, no, how can it be?" "Yes. You see, it is my guru's grace. I can have such high blood pressure and still be happy." "But you are drinking..." "No, no, Guruji's grace. You see, he permits!" This is the idea of today, in our society, of guru's grace. We must cheat and we must be saints. We must be profligate and we must be saints. We must smoke, drink, and *Aish karna* [have fun], and still be saints. But, if you tell them all this cannot go with saintliness they say, "*Yeh kya hai*? [What is this?] You yourself say in Sahaj Marg there are two wings of the bird, the material wing and the spiritual, and now you say 'You shall not do this, you shall not do this,' *Matlab kya hai*? [What is the meaning of this?] You are also cheating." How to reply to these questions, I really don't know.

You are guaranteed the minimum necessary to hold the body and soul together — never the maximum. You are guaranteed whatever is necessary for that, in the way of a house, support, shelter, clothing — never more than that. After all, if you look at life insurance, you get the money only when you are dead. It is wrong to say **you** get the money — somebody else gets it. I don't know why people insure for five lakhs and ten lakhs and twenty lakhs when you are not going to get anything. But, "You know, it has income tax benefits. The premium can be used to claim deduction." Even there we are only thinking of a small immediate benefit against a future great benefit, which we shall never enjoy.

So, this is human nature. Why I am saying all this is, I have been speaking to some abhyasis, some preceptors, here in this centre. We have some problems

which are peculiar to this centre. Everywhere we have problems. The common factor in life is, all have problems. Only thing is, they are different. You go to Europe, they have problems. You go to America, they have problems. But their problems are not the same as our problems. There exists no one who does not have a problem. So, they were voicing their frustration. I said, "What can I do?" They said, "No, no. You are this and that. You are Babuji's disciple, you are his successor." I said, "Yes, but what he could not do, how can I do?" What Lord Krishna could not do, what Lord Rama could not do! All this great boasting about *Rama Rajya* — in Rama's time there was no *Rama Rajya*. Where was *Rama Rajya*? He did injustice to his own wife, and there was so much of this whitewashing of the truth, you know, "Why did he kill Vaali from behind the tree?" Well, some explanation. Why did he favour Sugreeva and not his elder brother? So many other explanations. How could he attack Ravana? Another explanation. Why could he take Vibhishana and not somebody else? Some more explanations.

So, we have been only explaining away. We have been explaining away facts we could not accept, which we could not understand, which our soul rebelled against. Krishna *avatar* — the same story. I mean, I suppose the Pandavas were rightly accused of *chhal* [deception] and *kapat* [duplicity], because every one of their victories was achieved with the connivance of Lord Krishna and his *kapat*. If history is true, we have to believe that these things happened. Yet there is a justification. I was away in Europe when the last few sequences of the *Mahabharata* were shown here. When I came back, I saw them and I was amazed that what Arjuna refuses to do, Krishna makes him do — the killing of Karna for example. "No, no, it is right." "But he is on the ground! He is not on his *rath* [chariot]." "Yes, but he is a *Maharathi* [great charioteer]. Why does he not climb into another *rath*? Shoot him."

Then, that famous advice, that to uphold the *dharma* [righteousness] you can do *Adharma* [non-righteous conduct]. I mean, with all due respect to Lord

Krishna, as a human being I don't know how to accept this advice. On one side, you say the end justifies the means. That is what Lord Krishna seems to be saying. On the other side, we have the *Satyam vada, dharmam chara* [Speak the truth, follow dharma] of the Vedas, which are in total contradiction. Should we obey the Lord as the manifest *avatara-purusha* [divine incarnate] or should we obey the Vedas as his *Vaak, Veda— vaak* [word, Word of the Vedas]?

You know, these are all deeper problems of spirituality. What about the patently superficial problems, that people will not accept spirituality because they don't have material benefits? By telling them that the ancient *rishis* lived like this, that they also had daughters who never got married, that they also had sons who had affairs with other people, and there was also alcoholism in those days, they say, "But what is the use? Where is **my** transformation?"

Now, I come to the most important point — why there is no transformation, why all this frustration. Because spirituality is impossible, success in spirituality is impossible, spiritual evolution is impossible only by the guru's effort. It is too easy to say, "He can do everything. He can do anything." It is not possible. Even God cannot do it. I mean, there is enough evidence in the *shaastras* for this. Brahma comes, all the Devas come, to tell Drona not to use the Brahmaastra. First, he refuses. He says, "Who are you to refuse it? You keep quiet. It is my duty. I am the *pradhan senadhipati* [Commander-In-Chief] of the Kauravas."

So, gods are useless. First they give a gift, then they could say, "Don't use it." How will you accept? But, here there is no gift to give. As I said, there is only growth; there is only evolution. When a child asks its mother, "What will I get by eating this food?", you cannot say, "Satisfaction," because you are giving the same stupid milk, and the same stupid Farex, and then some stupid thing afterwards. There is no satisfaction. I mean, it is

not tasty. *Svadisht bhojan* [Tasty food] is not for children. Then why should we eat? "Because you want to become like papa — tall, strong, and handsome, Managing Director of a company." We are cheating the children there, and then when the child eats and grows up and says, "But I am not a Managing Director of a company, Mummy, as you told me. I am only a clerk in the government of West Bengal," how do you answer? "Yes, you did become big and strong like your papa, though not a Managing Director." "Yes, but, you know, if I had known that, I would have preferred to die when I was a child."

So, religion has been giving expectations which it has not been able to fulfil. It has taught our people to expect only material benefits — transitory, yes, but they say, "Why not? If I can be happy for three days and suffer later, why not? Give me what I want now, if you are a capable person." But the important thing is, even for that, you must co-operate. If there is no co-operation from the side of the student in school, how can the best teacher teach that student, if he is running away, playing hooky, as we say it, taking drugs? How are you going to help him? Are you justified in spending all your time with that one student, neglecting the other sixty? Where are you to find the time for those sixty and for this one, too? Are you God that you have infinite time, infinite patience, and infinite love at your disposal? Or, are you a mere human being, put into a situation which you cannot handle? Because, we don't have infinite patience, infinite time, and infinite love.

So, when abhyasis come and say, "No, no, Guruji, I have found another man who is able to do this," well, if he is able to give you what we cannot give you, go ahead! So, whether you are going to receive what you think you have to receive or not, depends on you. Here, there is no question of the success of the guru. What is success for the guru? His success is that he has already reached his goal. He could have gone there long ago. I mean, when I think of my Master, how much he suffered, when even in 1932 when his Master passed away, he had enough

spiritual wealth to qualify for *mukthi* [liberation], which is the cheapest of spiritual benefits, and he could have just closed his eyes and walked off. But he stayed from 1932 to 1983, fifty-one years, breaking his heart with every abhyasi that came. Why he did it, I don't know. I asked him that question. He said, "Someday you will understand when you are in that position." Even now I don't know, you see, because I think I am the most stupid fellow here, wasting my time, breaking my heart over and over again. I don't know what I shall answer my Master when he says, "What did you do on earth after I left? You are my *prathinidhi*. You are my representative. You had the responsibility for my work." I can only say, "But what can I do when they don't co-operate?"

So you see, there is no use blaming the Master and the Mission and the method. You have to think deeply on who is to blame. It is like the tap is flowing and I am waiting for the water to come into my mouth by some alchemical process of miracles. "Why, if God is there, that tap should not be here? Why should I have to go there and drink water?" Unfortunately, here also we have examples from our *Puranas* — the ancient *rishi* and his wife sitting at home, and every morning through the roof, their food fell in front of them and they would eat. They did not have to go out, they did not have to buy, they did not have to even pluck from the trees or from the grass — ready-cooked food was brought to them. This is held as a great example of their *bhakthi*, their devotion, and their *tapasya* [penance]. It is a lie. All these things are lies. For thousands of years they have been repeating lies, which we have been accepting because it makes our life so simple and so easy. "Oh, I see! I will also sit at home, sir. You give me my food through the roof." *Chhappad phaadke detha hai*, in Hindi. And *Yehan to chhappad na phatthi, na kuch milta hai*. [Here, we do not get anything.] So, how to reconcile? So, the guru is wrong, the system is wrong!

When ancient tradition, thousands of years old, says, "It shall happen," why is it not happening here? So,

we face an enormously uphill task in having to re-educate society into right understanding of divinity, right understanding of God and his purpose, if there is any purpose in Him, right understanding of His role in our lives, the right understanding that He **cannot** interfere in our existence, because it is not His problem. He has given us intellect; He has given us will power, which we must use to determine what is right and to achieve that right goal.

My Master used to say that we are different from the entire creation, in that we are the only life form which possesses intelligence and will power. One, to give us right understanding of what I should do, what I should aspire for, second, the will power to make me do whatever is necessary to get that. But having these two, we choose other goals, other achievements. Who can cycle longest? And then you want to be in the Guinness Book of Records. The previous man did it only for 266 hours and 17 minutes. This man does it for 272 hours and 18 minutes and his name is in the Guinness Book, and he is happy. "My name is in the Guinness Book." "Where else is your name?" "Telephone directory, sir." "Where else?" "*Who's Who*." "But is it there?" "What, sir! That, **you** are there to take care of."

So, how to satisfy such people? It is impossible. How to change them? It requires that first they understand what is right, what is wrong. How to make them do it? I mean, do what is right and avoid the wrong. We have to strengthen their will power. A mere graduate's degree can today take fifteen years of education — mere graduation — fifteen years, with a lot of bribery, a lot of corruption, a lot of additional marks, much frustration on the part of the parents, much heart-break, much journeying to astrologers and priests and *tirtha yatras* [pilgrimages]. Should you not expect this would take fifteen years at least? But here you come for three months, three weeks, three days and say, "No, no, I don't feel any change."

So, those who come here must be prepared for their hearts to be broken, too, in the sense that until you

break a coconut, you cannot eat the kernel inside; until you cut a mango, you cannot eat what is inside, or even if you bite it, you have to bite through the mango. So, everything has to be broken before it is useful. Or it has to cooked, or it is fried, or it is to be boiled. This is nature, and I believe the human heart is also a raw material, not a completed product. It has to be melted in the furnace of love and recast into something useful. Like gold: when you mine it, it is useless. It has to go through a process of refining, moulding, stamping, if it is to be made a coin. It is like coal. Coal by itself is of no use. It has to be burnt to produce its energy.

Everything in nature has to undergo a process of transformation from what it is to something else, to release the latent energy lying in it, before that energy is useable for anybody — no less the human heart. It is perhaps unjust that the Guru's heart is easily broken and he achieves his purpose, relatively speaking, you see. His purpose is achieved. But what about all those who come to him? It is like a rail passenger in one train. He is the lone passenger. He is telling everybody, "Come in, come in. This is taking you to the right place." And they say, "But you are the only one there. How can I believe you?" If there are 200 people inside and I could ask everybody in each *dabba* [carriage], at least "*Arre yeh gaadi kahan jaayegi*? [Where does this train go?]" and we all get the same answer, we get into the train, because twenty people have confirmed this. But here there is only one man in the train. Perhaps he is also the engine driver. And, of course he will say this is going in the right direction. What else do you expect? — this is the interpretation — "*Bhai woh tho kahega hee. Aur kya keha saktha hai bechara*," with a tinge of pity, sympathy for the guru, which is very nice for the guru but not for you.

Therefore, in this field there is frustration for the abhyasis, there is frustration for the preceptors, there is frustration for the Master, and unless all three are willing to break their hearts, there is no progress for anybody. My Master always said, "I have so many things to tell

which I cannot tell, because the few people who come to me will run away." That is why in *Truth Eternal* or *Voice Real*, somewhere he has written, "It was for me and me alone." — heartbreak, I mean. Who wants to have his heart broken? "*Nahin, nahin* [No, no.] My heart is safe and sound. Let it be like that." But you know, the heart is very difficult to destroy, at the same time.

You know, this lesson I learnt here in West Bengal. When you cremate a dead body, the heart goes last. Tough things like the head, the skull, are finished in no time at all. It is burnt and charred into ashes. But this stupid bit of muscle, this size [gestures], will not go. I saw this in several cremations here on the Hoogly bank. Sometimes it is so frustrating that they take the heart, put it in clay, wrap it, and throw it into the river. The heart is impossible to, in this sense, destroy. Now, how to destroy it, or how to break it effectively, usefully, so that what is broken will release the spirit into that eternal tranquillity which we call spirituality? We have to allow it to be broken. All this stupid nonsense of love affairs, "Oh! My heart is broken," is just silly. It is one more iron chain round the heart. Hearts are not broken; hearts are plastered from the outside with more and more cement, more and more concrete, so that eventually it is impossible to break such hearts. That is why when there is no success in love, the people who are involved in that love affair become more and more hard, more and more cynical, more and more inhuman, I will say. Suffering has to be taken in the right way if it is to lead to our evolution. Taken in the wrong way, it would make us more atheistic. "*Kaun hai khuda? Kahan hai khuda? Ishwar prem hai? Chhi! Chhod yaar.*" ["Who is God? Where is God? God is love? Not at all."]

The heart must break only when we permit. It cannot be broken otherwise. It is a *tijori* [vault], which is so strong that until I give the key and say, "Open it," it cannot be opened. That is the tragedy of human existence, that the choice to evolve or not is given to us stupid human beings, who have no sense. It is a wrong choice. I think God was stupid when he gave this choice. He should have

withheld this choice. But you know, God says, "You are the peak of evolution. You are the *summum bonum* of evolution. At least you, should you not come to me with love, with an open heart and say, 'My father, take me home.'?" Well, every parent faces this problem. Your son keeps coming to you again and again: *"Papa, do minute ham apse bath karna chahate hain."* ["Papa, may I speak with you for a couple of minutes?"] "Yes, my dear son." You expect him to say he loves you. He says, "I want 1,000 rupees." *"Theek hai."* ["Okay."]

He doesn't even thank, he goes to momma and says, "*Dekho papa ne de diya*. [Look, papa has given.] I never thought he would give me today so easily." Next month he comes again. This time you say, "He will probably come to thank me for the 1,000 rupees I gave him the last time." He comes with a demand for 2,000 rupees. Then a time comes when you say, "*Bhai*, don't you come for anything else? Money, money, money all the time. You are my son, and not my employee." Then he goes to mother and says, "What is this father of mine? What is he there for? Did I want to be born? You created me, you and that stupid fellow you call your husband, and you curse me when I want money. Isn't it your duty to look after me? You put me in school. Don't you think you have to pay the fees?" Yes, but about your reciprocal duty, which is not money but love? That they forget.

Mere fathers and mothers can feel this heart-breaking situation. Everyone goes through it. If there is anyone who says, "This is not true of my family," they are liars. [Break in tape]

Where is **one** to come with me and say, "My lord, take me. I am your son. Take me home. I don't want to be there, I want to be with you here." Every mother knows, when the child goes out to play football and does not come back till nine o'clock, "Where is my son? Why is he not home? *Arre suniye, woh Ramu nahin aya*. [Look, Ramu has not come yet.]" *"Woh toh roj aise hi kartha hai, tum kyon fikar karthi ho? Badmaash hai."* ["He comes late

everyday. Why do you worry? He is a scoundrel."] But the mother will not let go. "Go and look for him. If you beat him, he will come back at twelve o'clock tomorrow. If you don't say anything, he will not come at all."

So, how much He must be waiting for us? Eternally we are here. And now we are like the children who don't come back at all, or come back only once in three months, once in seventeen months, once in seventeen years.

"Where have you been, Ramu? I don't even recognise you." "No, no, you know, all this wide world that God has created — so beautiful, so much to enjoy." "But don't you ever think of me?" "No, no. I think of you all the time." "Why didn't you come?" "Because, what is there to come for at home? Home is just home."

So, this is the tragedy of the spiritual life. People do not want to change. People want their own *man maani* life, *ziddi* life — "I will do what I shall, what I will, what I can. You cannot change me. If you have the power to change me, change me." Of course, we have the power to change you. In one stroke, you can be cut open into two. But it is not permitted. Even if you go to a hospital for heart surgery, they take a statement from you, or from your near-and-dear, as they say, which is another euphemism, because many of them are probably waiting for you to die quickly! What we cannot achieve by murder, because our conscience will not permit, our hospitals do for us today. "*Vasiyat ban chuki hai ab kya, buddha kya karega bhai*? [The will has been prepared. What can the old man do now?] No, no. I tell you, it is a release for the old man." This is the state of society and our people today. This is the wrong education. This is the wrong culture that has been given to them, whether through the Ramayana or the Gita, I am not willing to say.

We have to rework our culture, retrain our people, re-educate them in the value of life. What is it? It is evolution. Life has no meaning unless we are going to evolve. Evolution does not mean a poor man becoming a rich man; it does not mean a fool becoming wise. It means

an enslaved soul becoming a liberated soul. If this is your object, you will be happy, I will be happy. If this is not your object, both of us will be miserable.

So, I believe I get more and more of this understanding, why it is impossible, almost, to serve people. Because in this field above all, there is a lack of a tangible, perceptible result — especially the adulation of friends and relatives is lacking. When a poor boy becomes a rich boy, all his relatives praise him. "You see how wonderfully he has handled his life! He came with ten rupees, and today he has ten millions." But here, what do they do? They say, "Oh no, no. *Woh tho jayega.* He will tighten his *langoti* [loincloth] and become a *sannyasi*."

First fear of spirituality — the women think the man will go away, will become some sort of *sannyasi* or saint, and if it was so easy [chuckles], their fear is well-founded! But it is not. So, they retain their husbands, "Thank heavens," as they will say! And for the man, it is another sort of frustration if the woman becomes too spiritual. She will deny him his pleasures, legitimate, as we call it, our matrimonial rights, which even the courts uphold.

So, the whole fear is based on only two things: the famous *kamini* [enticing woman] and the *kanchana* [gold] of Ramakrishna Paramahamsa. The woman is afraid that she will lose the wealth of the husband, his protection, his ability to bring up his children, and the man is afraid of losing the *kamini*. The two eternal temptations are still before us today. Both sections of human beings are afraid of spirituality, especially in the other. The wife thinks, "If he becomes very highly evolved, he may leave me." So, she prevents him with all her strength from going to satsangh. And, if the husband thinks of his wife, he says, "What will I do without her?" So, we have this peculiar situation here that nobody wants, and if you talk of *rishi-patnis*, they say, "Well, you know, those are very rare cases." How many *rishis* and how many *dharma-patnis*?

So, what is the conclusion? Are you prepared to have your heart broken? If so, stay here. If not, *namaste*.

Past Heritage, Future Potential

Shri Patnaik, our spiritual brother, has told us about the glories of Bihar. Eminent people have been telling us of the glories of this land, how great India has been in the past. Pundit Jawaharlal Nehru has written a book, *Discovery of India*, again dealing with the past. Everybody deals with the past. India was, of course, a very great country.

I once stumbled across a book in the Oxford University bookshop, I think, in London. This wonderful book was called *The WonderThat Was India*, by a professor called A.L. Basham, an eminent historian, and I was very annoyed about the use of the past tense: "The Wonder That **Was** India." It is a tragedy of Indian nature that we are always dwelling in the past. We are always talking of our grandfathers, of our past heritage, of the *Vedas*, of our *sanskriti* [culture], and fooling ourselves into thinking that we are great today. I am not denying the possibility of greatness, "*Jungal mein mangal*," you say in Hindi, or, "*Registhan mein bhi mangal ho sakthi hai.*" ["There can be prosperity even in a jungle."] So, we have to create something. The soil is there.

I would personally be very angry if I was a Bihari and I had been repeatedly told that this was a great land: Buddha was born here, the great Nalanda university was here. I would have to hang my head in shame. What is there today? So, I am just highlighting the importance of maintaining a tendency of greatness. It is not enough that Ashoka was here, Buddha was here in Bihar, and Nalanda was here, and I don't know how many more. In Uttar Pradesh, similarly, I used to joke that everywhere you spit, there was an ashram of a *rishi*. I mean, the place was full of as many *rishis* as there are dacoits today in Uttar Pradesh. What is happening there? It is the same story of degradation, degeneration, and we are trying to

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Speech at Barauni, 29th September, 1990.

hold up an umbrella of past eminence, past glory, past greatness, past heritage, past *sanskriti*, past studies, past everything. Often I am tempted to compare the modern Indian with the *bandar-log* [monkeys] of the book written by Kipling. Many of you would have read Kipling's *Jungle Book*, where the *bandar-log* say, "We are all great. We say so, so it must be true." It is tragic. It is highly comic.

It is not enough that we **were** great. We should **be** great, we should continue to be greater and greater, if the promise that my Babuji Maharaj mentioned, that India will be the greatest nation on earth is to be fulfilled. *Rishis* don't fulfil promises. I mean, they are incapable of making them, they should not make them, they are incapable of fulfilling them. Why? Not because they don't have the capacity, but because we don't co-operate. An eminent professor may have six children, who will continue to be eminent if they follow his lead, study well, go to the university, avoid bad habits, cultivate good habits, and use their time in the way it should be applied. The greatness of the family continues to grow. But, if they rely on their father's name and play hooky while in school, and get into drugs, etc., not only do they fall, the family name falls.

So, I would suggest that places with such enormous reputation and potential — U.P., Bihar (because I am here, I am mentioning these states) — should take this as a possible possibility, that in this soil has rested the enormous potential which produced great personalities like Ashoka and Buddha, and who else I don't know.

It is like a good soil, you see. A farm may have good soil, but you have to sow and reap it again and again and again. You don't reap a crop only once. "What are you doing with this crop?" "My grandfather reaped, sir. The best wheat in U.P was grown on this land." "What is happening today?" "No, no, for 100 years there has been no crop." "Why?" "We are preserving the soil intact."

It has become a memorial. Memorials are dead things where ideals are buried, where past performance

is buried, where great traditions are buried. They have no life, they are extinct, and they are like the mammals and the fossils of the past. You dig them up, and they may be of use to historians, to palaeontologists, and to scientists, but of no earthly use to us today, or to today's generation.

So you see, we have to face this sad fact that one who was never great can afford not to be great today. For him it is not a big fall; for him, perhaps, it is the potential for the future. But we, who are the children of a great heritage of the past thousands of years — our responsibility is greater than that of any other nation on earth. And how are we handling it? Everybody knows. I am, of course, delighted that this centre has sort of bloomed. Brother Durai is doing a really good service by introducing yoga into the oil industry, into the government-run oil business, into its refineries. It takes patience, it takes love, and it takes dedication — all three qualities which he indisputably possesses. And, as he rightly said, we have several preceptors from this corporation, and I hope that it will grow and grow. But when a seed is sown, we have to nurture it. If you plant something in your garden at home, you have to water it, you have to prune it, and you have to remove the weeds if you want to see it grow into a giant tree.

India is famous in another way. We are great at building things which we cannot maintain, which we don't want to maintain. Our railway stations, our tombstones, our heritage, our Vedas — all this testifies to this stupidity and this ignorance that a great builder cannot be a great maintainer. It is a land where we have the triangle of Brahma, Vishnu, and Shiva — one who creates, one who protects, nourishes, and nurtures, and one who finally dissolves what has been created. Here we seem to be missing the middle element — the Vishnu element. We have only the creation and the destruction, running side by side, often. So, we build great things, we build great mansions, we build great ashrams, we build great institutions, tremendous bodies of knowledge of such impact on world civilisation that we have to borrow it

from outside today. Today, Hinduism is not read in its original form, but from imported editions translated into German, this and that. Max Muller has to be quoted to prove that the Vedas were great; Paul Deussens has to be quoted to prove that the Upanishads were great. Where are **our** scholars? Where are **our** saints today?

This is another great tragedy, that in this land of absolutely unlimited potency for growth in any direction, we build and then leave them alone, and ultimately, as the U.P. people say, "*Wahan ullu baiththe hain aaj kal.*" ["Only owls sit there nowadays."] I hope that this tendency will change, if this land is to rise again. It was not for nothing that Pandit Jawaharlal Nehru, I think in his inaugural speech when India became a republic, and he was the first Prime Minister, said, "The sleeper shall awake." I mean, many people have said that the sleeper shall awake, but is he even stirring? He seems to be going deeper and deeper into slumber, rolling in stupor, killing things, destroying things, in that *Kumbhakarna* way.

It is not an accident of philosophy or history, or natural psychic evidence, that we have a *Kumbhakarna* to cope with — one who had to be woken up to do his work. We are full of *Kumbhakarnas*. This land is a shameful bunch of *Kumbhakarnas*. Under every tree you see twenty-five people, at every *thela* you see twenty-five people, at every *Chai wala* shop [tea shop] you see fifty people, all lounging around during office hours. In no other country in the world will you see so many people idling their time away with immense joy. They are happy that they are able to while away their time; they feel a sense of achievement that they can hoodwink their employers. The average man in India — I would shudder to say how much work he turns out — one hour in his eight hours work, perhaps. It is a disgrace.

So, yoga, if it does not create in us a sense of individual purpose, a sense of participation in the fulfilment of a national purpose, is another waste of time. Why I am remarking this is, many people think that it is enough to sit down and meditate and become a saint for themselves.

This land has been too full of such saints, who contributed nothing except something very little. People may say, "No, no, you are wrong. You have not studied. You don't know Sanskrit." Okay, I accept, but what did they contribute? Themselves, yes, but what else? Did they build a society which would last? It is perhaps our destiny. It is no doubt at all that it is our responsibility. It is even more doubtless that it is our future, that we take upon ourselves the immense responsibility, the dutiful responsibility, the fruitful responsibility — that which can promise something for the future of our children and grandchildren, we have it in our hands today. And in this, yoga can be of tremendous importance, because it is able to regulate the mind. The first sign of yogic development should be that you can not be idle anymore. *Yogah karmasu kausalam* — yoga is skill in action. We cannot be slipshod in our work. Now, I want the yogis, the modern yogic aspirants of these corporations to prove to their management that here are true yogis — people who are not idle because they cannot be idle, who are not slipshod because they cannot be slipshod, being yogic aspirants, and thereby and therefore they shall and will and must contribute to our enterprises, and through that to national growth and integration. I am sorry if I sound a little like a political speaker, but this is the truth of today.

You can see the degeneration today, where people are afraid to travel by trains, and the government publishes lies when they publish statistics about rails running late. I read in yesterday's newspaper that during last year, the Grand Trunk express ran late 197 days arriving in Delhi, and 186 days arriving in Chennai, out of the 365-day year. But they did not mention how late. Sometimes it is twenty-four hours late! Now, when we say that a train is late in Europe or in America, it is hardly ever more than five minutes. As I was remarking to some of our friends on the train while coming here, in Japan, if the arrival of the super-express is more than five minutes late, the entire express charge is refunded on the spot in cash. No filling up forms, no triplicate, no signing — on the spot in cash.

This morning my train was thirty-five or forty minutes early in a place called, I think, Guju, a place hardly thirty miles from here. We were held up because we were early, with the result that we came here forty-five minutes late. Now, trains are held up so that they can be late. In no other country in the world, excuse my saying so, will such shameless ineptitude, scandalous ignorance of the requirements of passenger comfort ever be tolerated. In no other country in the world! And we tolerate it. We not only tolerate it, we also laugh and say, "*Yeh to hota hai, Sahib. Yeh to hota hi rahega.*" ["It happens, sir. And it will continue to happen."] This asinine acceptance of present ignorance, present tardiness, present ineptitude, present corruption, is the bane of our life. We are accepting everything against which we should rebel. "*Nahin, nahin Sahib. Jalate tho hain hi bus do-teen, yeh tho hota hi hai.*" Rice is bad, "*Yeh tho hota hai Sahib. Aap tho jaanthe hi hain, kya kya hota hai aaj kal.*" ["It happens, sir. You know what all happens nowadays."] Politicians are liars, "*Sahib sach kab bole the yeh log. Kya aap aaj keh rahen hai ki wo jhuth bol rahen hain?*" ["Sir, when have these people spoken the truth that you say today that they are lying?"]

The sleeper cannot awake unless the sleeper, in his consciousness, becomes aware that there are two sides to life — the good and the bad, and has the temerity, the cheek, the arrogance, the strength of purpose, to choose the right against the wrong, and more than that, has the strength of will to enforce the right in public life and in himself. Yogic abhyasis have to shoulder such responsibility. Not in a political sense, of doing *andolan* [political agitation] and flag-waving, but by creating in themselves figures worthy of emulation. "This man is never late. He always says what is right. He serves. He doesn't care to be served. Let us be like him." This must be the attitude of every preceptor. This must be the attitude of every abhyasi.

It is no use taking Babuji's name and Lalaji's name, and printing books and publishing literature. That is again

following the old Vedic trend of building things and letting them rot in libraries. It is not enough. We have to become living books, living examples of the truth, living examples of men of purpose, men of achievement, men of honesty, men of integrity, without which yoga will die a very sad death. It is almost dead, except for some silly things called *hatha yoga* exercises and breathing. Where is the true *rishi* today? *Satyameva jayate nanvrutam.* [Truth alone will prevail; never untruth.] — we are able to write this on all our government buildings, public edifices, Ashoka pillars, by the multitudes, again reflecting past glory. Like the oil painting of your grandfather at home, to prove that you have come from a great *parampara* [heritage].

So, while I welcome printing of books like *Adhyamikta Ki Pukaar,* which is a translation of some of my speeches in Tamil, I am amazed, because my Tamil is very bad. I don't know how you translated it and even managed to make good Hindi out of it. That shows what a really dedicated person can do. After all, we are polishing gemstones, we are cutting them, polishing them, making a useless pebble, which was given to us to throw away, into a diamond which we crave to possess, which we lust after, which we are willing to pay ten lakhs of rupees for.

The whole art of making something acceptable is in transforming it into something acceptable. Yoga is, *par excellence,* a process of transformation, of making an inhuman animal-beast into a loving human presence. In that process these things can help if they are read with diligence and acceptance. More importantly, we have to apply them in our existence, live them. Yoga must be a living yoga, not a dead yoga in books. It is all right in a library or in palm leaves. Of what use are they, except to a few scholars who translate them into twenty-seven languages, get PhDs and second PhDs, and things like that. What other use is it to us?

So, when these books are read, brothers and sisters, read them thoughtfully, read them attentively, and read them with the intention to translate them into practice. Yogic books are not meant to be educative, they

are meant to guide you in your sadhana; they are manuals for practice. They may be theory, but it is applicable. If you don't apply it into your practical life, and if you don't prove in yourself the claims of these great Masters of the past, then either their life is a lie or your life is a lie. Their life could not have been lies; therefore our lives become lies.

Therefore, if you want to honour your Masters, and if you want them to honour you in turn, if you want their memory to shine and live forever after, you must become living, moving testaments to their dedication and efficacy. Each one of us must not be a wooden statue or a marble statue of Lalaji or Babuji. You must be living statues of those great persons, not in form but in content. I hope these books will contribute to your growth. I know most of you are interested because you would not be here otherwise. Please learn to translate that interest into action, that action into achievement, at least in small sections of our community, of this vast land of enormous potential. Forget its past heritage; I have no respect for it. I will respect more the potential for the future that lies embedded in this great land of ours. If that potential is not used, it would be our tragedy.

I have the pleasure of releasing this book, priced at fifteen rupees. I am grateful to my senior brother, Prof. Dr. Chandrika Prasadji, who is doing excellent work in handling the Hindi publications. It is somewhat sad that all that effort is not reflected in our Sahaj Marg public accepting these books under so many pretexts, so much so that we have enormous stocks of some books.

As Babuji Maharaj used to say, "These books are prepared for you and not for me." Of course, you may say they are expensive, but a book of this size, if you go to any bookstall today, you would not get for less than sixty rupees. This is only fifteen rupees. So, I encourage you to buy them, read them, apply them, grow through them, and become what your Master wanted you to become. May this be His blessing, and my hope.

Thank you.

Materiality and Spirituality

Well, congratulations to the happy young couple — long life, happiness, peace, prosperity, and spiritual growth. I have in some mysterious and funny ways slipped into this role of having to play a priest. But I must say I enjoy it nowadays when I see the beaming faces in front, and I generally end this session with a prayer that they should always be beaming and fresh and rosy.

There are, of course, obvious differences between the West and the East. There are obvious differences between any two places, but they are, thank heavens, material differences. I have been walking around quite a considerable part of the world since 1948. I have been enamoured with what I saw. I have fallen in love with many things that I have seen. I have hated many things which I am continuing to see. And, at this, if I may say so, mature age of sixty-three, I am proud to be an Indian, happy to be an Indian, and would not prefer to be anything else. That is for one simple reason, that today's marriage is celebrated in this ashram of ours.

This is the ancient tradition, that life begins in an ashram, must go on in an ashram, and must end in an ashram. An ashram is a place where one finds peace, solace, and rest. Rest for the body, rest for the soul, and a chance to retreat into oneself, withdraw into oneself, into the cave of the heart, as they say, and find one's Self.

I think it is not new even to Western education that when you go outwards, you are going into a universe of bewildering variety and bewildering vastness, immensities of space, immensities of time. Anyone who chooses to delve into that mystery is doomed to an incomplete delving. It is not possible to ever know it. Astronomers have tried to delve outside, looking into the vastness of outer space. Even galaxies are being discovered today.

Speech at New Delhi, 14th November, 1990.

Very recently a new galaxy has been discovered. Imagine discovering a whole galaxy, and which is supposed to be something like 200,000 times our own Milky Way galaxy in which we are, the home galaxy!

So, what is this technology of which we are speaking about, when a galaxy remains undiscovered in 1990, and how many more are going to be discovered hereafter? Whole galaxies, whole reaches of space hitherto unimagined. Even the universe expanding, you do not know where, because if you accept the idea that things can move beyond the limit of the velocity of light, the Einstein-ian limit, we may never see the rest of the universe, which we cannot see so far.

It would be the highest impudence to imagine we know what we know, when we don't know even what we don't know! Something of a syllogism, but Indian philosophy, Indian education has always been — I mean, the spiritual education has always been saying, "Don't be proud of what you know, because what you know is little less than what you can hold in your fist. And everything else is yet to be known."

So, if Indian education gives us something, it should give us a bit of humility. I don't mean stupidity, which is rampant today, of which our brother here is justifiably annoyed. Me, too. I am not very happy with what I see in India, and I have been speaking about this all my life. But, I am also not happy with our youngsters running away to serve outside. This also I have said very vehemently on quite a few occasions, because I believe that they are betraying the nation of which they should be proud, which has given them life, which has brought them into existence. *Mathru bhumi* [Mother Earth] is a concept sacred to India. It doesn't exist anywhere else. The rest of the world only goes where they can exploit something, make for themselves something — loot, rape, things like that.

One aspect of our brother's speech was a bit of a surprise — that we have no respect for our own

environment. We have a great deal of respect for our environment, but unfortunately we don't put it into practise. You see, when we worship space, when we worship time — I am afraid he perhaps has not read the Bhagavad Gita. You would do well to study at least once the Bhagavad Gita. Because, for us, the *pancha bhutas* [five elements] are holy — *Prithvi, Akhasha, Vayu, Jala,* all these things. In fact, the whole heart region of the spiritual vastness is made up of these regions. If he has read the books on spirituality, you know, these are the five forms which are, shall we say, the locus in a mathematical sense of the *pancha bhutas* in the outer environment, the outer universe.

So, it is a pity that we are not able to implement what we know. It is an even greater pity that we cannot practise what we preach. The greatest pity is that today's society makes it very difficult to do either of these things. But nevertheless, it is possible. There have been people, like my Grand-Master Lalaji Maharaj and my Master Babuji Maharaj, who have shown that it is the realm of the spirit, it is the life of the spirit. That is the ultimate life. The Life beyond life, the Life after life, the Life before life, Life itself. The sanctity of such a life is embodied in that ancient principle that the mother is supreme. "*Mathrudevo bhava* [mother is God]," says the Veda — not without reason. One who has no respect for his mother is worse than a human being. This is what the ancient Vedas teach us.

Under any circumstances, a man must not lose his love and respect and regard for his mother. Anybody else can be given up. It is in this tradition that the *bhumi* [earth] which gives birth to you is called the *Mathrubhumi*. She is also the mother. You have the physical mother in the human form; you have the geographical mother in the *bhumi*. I would like to widen this concept and say that this whole world is my *Mathrubhumi*. That America, too, is my *Mathrubhumi*. Why? It is only a part of this world of ours. But not to separate, and like one and not like the other.

What I am aiming at is the development of a global consciousness, where we don't feel any difference whether

I am here or I am there. After all, I have a body where there are beautiful parts, ugly parts, dirty parts, clean parts. But, I don't hate the dirtier parts of my body and love the cleaner parts of my body because they are there; it is one body. I mean, any mere scientist knows that we need a positive and negative principle to create something. You need the positive and the negative poles of electricity. We need the two poles of magnetism, you need the two sexes, you need the north and the south, you need the good and the bad, the ugly and the beautiful.

Spirituality says, "Transcend both." Material science says, "Look for the good; leave the bad behind." Here lies the hiatus, here lies the misunderstanding of our rather misguided youth who, in their immature acquisition of knowledge, pass judgment on the ancient and the modern. I am not being critical. I welcome what people say. But it was not Einstein who created relativity. It was there long before he discovered it. He didn't create it. Particles were existing long ago. If you study Sanskrit you will find there how time is divided. You know, the divisions of time — it is alright to talk today of nanoseconds — anything sounds nice in the English language, and coming out of a thick fat textbook! But our people have said it in two words, sometimes in one — "*Kaalosmi*," the Lord says. "I am Time." And, if I believe that the time barrier, the velocity of time, cannot be exceeded, it is because the Lord said, "I am time." In the Bhagavad Gita Krishna says, "I am Time."

So, how can you transcend God? You can be like God. You can love God, you can experience God, you can divinise yourself to something like His status, but you cannot transcend God, because that is the ultimate limit of spiritual growth. Perhaps its reflection in the material life is the impossibility of transcending that limit. It is not a real limit because in divinity you cannot say it begins here and ends there. We cannot. We are a finite infinity of which Einstein speaks; that this universe is infinite but yet it is finite.

Now, they are juggling with words. A finite infinity, a positive negativity, a negative positivity, and our young minds, seething with the desire to find mental stimulation, perhaps, juggles with these concepts. Black holes, white holes, quasars, what-not. And then you bombard a particle in one of these huge particle accelerators, and you find it is made up of three more, one apparently moving backwards in time. Then somebody posits (I believe it was an Indian) that there may be particles that go beyond the speed of light, the tachyons. Tachyons, brachyons — you know, all these terms they give to these particles.

This is the way of analysis: cutting things up into its constituent parts to find out how it works. It is the way of the child, inevitably. If I were a transcendental — or what do you call that, a transpersonal — psychologist, I would have said modern science, especially in the West, is attacking science with the attitude of a child: breaking things up. Give a child a new toy, it will first break it to see how it works, and then it doesn't know how to put it together again.

I must, perhaps, here submit that spirituality has a part to play in bringing back the parts together to make up the whole, which is today missing. We are masters of disintegration, but we need masters of reintegration. Let science break up the world into its particular parts. Let spirituality mould it together into one divine blissful whole. This secret doesn't exist in the West, I am sorry to say. And, if India has neglected the other half, of knowing how to break up a whole into parts, I think it has by far made the better choice. Material suffering, material impoverishment, is by far better than spiritual impoverishment and poverty.

Given the choice between the inner life and the outer life, anybody with a modicum of wisdom should choose the inner life, because the inner life actually includes the outer life. It cannot but be so. But, if you look for a saint who is a millionaire and also has a PhD from Cornell, you wouldn't find such a saint, because the degrees that the

saints possess are not given by universities or schools. The wealth that they possess is not bestowed upon them by the mints of this world. The work that they do is not visible to the eyes.

So, how to know it? My Master said, "Develop inner vision by meditation." That is why we close our eyes and look inside. We make a great deal of fuss when we say Sanjay of the Mahabharat was given the *Divya-drishti* [Divine vision] by Lord Krishna, and he could sit at Dhritarashtra's feet and see what was going on in Kurukshetra. If a mere charioteer could be bestowed with such a divine gift, even though it was only temporary, it only means that we can do it. Western science says microscopes and telescopes: one to look far, and one to look within. Indian spirituality says develop the science, which can help you to do these things without these material aids.

I remember a story about a man, a Westerner, an American, some forty years ago. He was wandering in the Himalayas. There he met a saint sitting under a tree in his *langoti* [loincloth], just doing nothing, gazing out into the infinite, as we say. This man was rather critical. He said, "What are you doing here?" He said, "Well, I am just sitting here." So, the American said in his brash way, "Don't you think you are wasting your time?" This man said, "I don't know what you mean. How can time be wasted? It is not a thing that you can waste." Then the other man said, "Well, let me put it this way. Couldn't you be doing some work and helping yourself and your society?" He said, "What would be the benefit?" He said, "We have so many things — telephones, television sets, cars, what-not. These are all products of technology. Don't you think your country could benefit by having these things?" So he said, "What is a television set?" He said, "Something that shows you what is happening elsewhere." So, the saint picked up a pebble which was there, a sizeable one, and said, "Do you want to look at something now?" He said, "Yes. I would like to see my family back in Oklahoma." He said, "Look into this stone." Immediately there was a

vision. He saw his wife very sick, his daughter weeping over her, almost a terminal situation. He got frightened. He said, "Is this true?" He said, "Well, I don't know. You saw it; you should know whether it is true." This man rushed back, I believe to Dehradun. In those days there was no inter-continental telephone, so he sent a telegram. Back came a reply: "Wife serious, but better since your telegram was received." Then, when he went back, he found exactly what he had seen, had happened. Then he came back all the way, searched the Himalayas, but he could never find this person again.

I remember another case in which I was present myself, outside the Grand Hotel in Calcutta. There was a naked *sannyasi*, and one American tourist wanted to take a photograph with a big crowd around. The *sannyasi* said, "Please don't photograph me. I don't like it." But Americans have their own culture. So, he took his camera and took a few pictures and, much to his chagrin when he developed it, everyone was there but the *sannyasi*. The space where he should have been was blank.

So, India is a land possessing that ancient science which can unmake things. West can make; we can unmake. And in this unmaking, I don't imply that these are negative tendencies. We can unmake ourselves from whatever we have made of ourselves into that which should be again. A rich man unmakes himself again into a simple man, into a life of contentment, into a life of peace, into a life of satisfaction. This is the land where *Rajas* [kings] have thrown away empires to go to the feet of a guru, where a guru was beyond the king, beyond an emperor, because he was master of a science which nobody else possessed.

So you see, we should not forget these ancient traditions, but at the same time we should try our best to bring them back, bring that glory back into the present, and balance it with a very necessary material development, which can assure a certain minimum of existence to our people. It is foolish to imagine that by saints alone this

country will prosper, and it is equally foolish to imagine that by material prosperity alone this country will flourish. What we need today is a synthesis of these two. The West has one; we have the other. They suffer for the lack of what we have; we suffer for the lack of what they have. Wisdom says bring both together. And then, when we have brought both together, transcend the need for both.

I am happy the Delhi centre has got off with a bang, in this ashram, with a marriage. I hope there will be many more loving hearts coming together. This is a family which should grow, not because I say so, or because you say so, but because the world needs a family of people who believe in the existence of the spirit, in the need for its growth, in the need for its fulfilment, accepting also that we have a material life to lead which demands our responsible attention. Spirituality, especially our brand of spirituality, says, "A balanced existence is what we must live." I hope all of you will strive towards that, and especially our young couple in front of us — a balanced life, giving equal attention to the spirit and to the body, to the material welfare and the spiritual welfare, remembering always that the spiritual empire is the final empire.

Thank you.

God and Reality

It is strange that brother Durai intuitively referred to something I was going to speak about myself. This morning I had woken up; I was awake, of course, but not yet completely 'here'. I was sitting outside with some abhyasis and rather playfully we started talking about reality, and I suggested that reality is **what is**.

Brahmins will be shocked! [laughter] It happened once when Babuji Maharaj was in my house. We used to have *puja* in the house, and our priest came and he wanted to have *darshan* of my Master. So, we took him there. He took off his towel, *angavastram,* and put it respectfully around his waist, and just as he entered the room, Babuji was smoking the hookah, and there was some tobacco on his tongue. So, he was doing that [gesticulates like spitting]. So, the Brahmin looked and just turned and walked away. I was reminded of that myself now.

Coming back to this question of reality: reality is **what is**. What **was** cannot be reality, what is going to be cannot be reality, because one has passed off, and the other is not yet. This brought me to the important idea of the Master and God.

In our prayer we say, "O Master! Thou art the real goal of human life." Many people have not understood this; fewer people have accepted it. They say, "How can a Master **be** God?" There's no idea of Master **being** God. Then why don't we say, "O God"? Well, for thousands of years, as brother Durai pointed out, we have been trying to approach God. This is a very important thing. It may look very flippant and trivial, but even to marry, you cannot marry a girl who is not there. "Who are you marrying?" "I don't know." "Then how will you marry?" "Oh, marriage exists. Millions of people have been married." Yes, but for your marriage to be a reality, you have to be there, the

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Speech at Manapakkam, Chennai, 12th January, 1991.

bride to be has to be there — now, at this moment in time — or whenever the marriage is going to be. Without that, marriage is a fiction, marriage is a fantasy, a desirable fantasy — avoidable, perhaps, frightening to some — but nevertheless a fantasy.

So, when you think of God, it is a fantasy, because to me He is not someone whom I know about, who I have never seen, whose presence I have never experienced, whose love I have never felt, whose compassion I have never received, whose mercy has never dawned upon me; how can He be a reality to me? To say that He is, and without Him this world could not exist, this universe could not exist, is to me so much blah-blah. That is philosophical reasoning, what we call speculative philosophy — logic. That, because this man is there, he must have had parents. "Okay. But who are his parents?" "I don't know." "Why?" "Because nobody knows who is the father of this child. The mother is dead and gone; nobody remembers who she is." That he must have had parents, we agree. But who?

So, this question is, and it has always been, **who** is God, **what** is He, **where** is He? All religions agree that He is eternal, He must be beyond time, He always was, always is, and always will be — again, speculative nonsense. So, the 'when' doesn't arise. The 'why' is answered by the speculative need to have a cause of creation. Because there is a creation, there must be a creator. But the other three questions — where, what, (and what was the third one?) who — we have no answer.

So, it is spirituality which tries to answer these three questions. The other two I'm not concerned with. If I am not eternal, the eternity of God is of no use to me. And, if I deny creation and I see only destruction, the presence of a creator is not of much solace to me. He doesn't offer me anything. If, in my personal experience, I have the misfortune to experience only the negative side of life — destruction, disease, loss — I question the existence of a God. This is how atheism is born. This is why most people do not believe in God.

In Europe, it is an ever-present question: "If God is there, how can there be so much war, so much cruelty? Why AIDS? Why infantile diabetes?" So many questions. "Why do children die? They are innocent; they are the flowers of humanity." They don't have answers, because they have not come to spirituality and they have gone to religion, which is stupid, which is foolish, which is telling lies all the time.

You might be tempted to think that I am very harsh in my analysis of religion, but it is truth. Religions were founded by spiritual people. Christ was not religious; he was spiritual. He meditated. Even the Bible talks about his meditation. He meditated for so many days in the desert, up on the mountains, and then there was a revelation, and God spoke to him. He said, "Thou art my son in whom I am well pleased," or some such thing, when he was being baptised in the river Jordan. Similarly with the other great religions. The founders were all people who meditated. What they practised and what they preached became solidified into the religions that we know today.

It is like the fossils of the past. In geology we study fossils. The fossils of vertebrates, the fossils of invertebrates, which are not so common, the fossils of dinosaurs, and from that we infer the presence of certain life-forms. We find fossils of shellfish, marine fossils up on the top of the mountains, and we infer that these mountains must have been, once upon a time, the beds of oceans. It is all inference, based on dead past.

So, that God is merciful, kind, I think comes out of a wish for us to have someone deal with us mercifully, to have someone deal with us kindly, because being what we are — sinful, lustful, violent, avaricious, greedy — we need gods who are merciful and kind and who will not punish us, but will say, "My son, come back to me. I will give you the fatted calf and the coat of seven colours." It is wishful thinking.

To say that God is kind, you must also accept that He can be unkind, because kindness and unkindness are

two sides of one coin. If He can be merciful, He must be unmerciful, too, because where there are qualities, the two qualities **have** to be present — even God has no choice. So, when we think of a merciful God, we are already thinking of an unmerciful God, or the possibility of there being somebody unmerciful who will say, "Condemn this man to hell!" Therefore, we have this frightening thing, you know, of all religions, that when we are dead, we go before Him for judgment. It is in the crude religions — the Orphic, the Egyptian. Unfortunately, it is in the Christian, too. One hoped that Christianity would be more sensible. But it is also going back to Orpheus and the river, the Lethe, and forgetfulness, and the judgment, and being thrown into Hell — all this nonsense, crude nonsense. It is also in Hinduism — that Yama will come and take you away, where — depends on your samskara; fortunately there is no judgment here — you judge yourself.

So, this need to judge your actions and then suffer is a very human interpretation of the divine function. And, it is excusable, because we can, after all, judge anything only from what we are at this moment in time. Like a child judges its parents from what it is now. If the parent is kind, gives it biscuits, doesn't ask it to study, he is a loving father. If the father says, "No, no. No video today, you go and study," he is a cruel father.

So you see, all judgment about divinity is totally subjective — need-based. If I am a sinner, I want a merciful God. If I am a purist, I want a God who will punish everybody else. Therefore you have these Christian priests standing on soapboxes and preaching hellfire and damnation: "And God will come and punish you! (Punish **you,** not me!)" This is a strange religion, that I create a God according to what I am, and then suffer the consequences, because I have created him according to my need, and then suffer.

So, we suffer from these aspects of divinity which we have created, very much like we suffer in the nightmares that we have, after eating too much at night.

It is our own nightmare. Nobody thrusts a dream or a nightmare upon us. And then we suffer, we wake up screaming, we want to turn to our wives, or whoever there is at that moment, for solace and say, "No, no. I had a nightmare." I had from where? From within yourself.

Spirituality, by purifying us, by offering this possibility of self-purification – purification not in the sense of judgmental purification, that this is sin, this is virtue, this is bad, this is good. No. I think Sahaj Marg is unique because it gives us the possibility of cleaning out the good, too. Often when you clean a house, it is not only the bad things which you throw out, it is also the good things you throw out, which you don't need anymore. "No, no, this carpet I bought in Ankara." "Yes, but it is useless. What will I do with it? Give it away."

So, we are removing the samskaras of good, bad, indifferent — everything — because we don't need them. Like, if you are going up in a balloon of the old days, which had to be inflated, you had to throw off the weight to rise higher and higher, and even if you had gold ingots, you had to throw them out. "No, no, it is gold." But then you cannot rise. Why cannot a rich man rise? It is not that rich or richness is, by itself, dirty or ugly or vicious, but it too has weight. If we are swimming in the river and you have a gold jacket on, you will drown. It would not matter whether you had a lead jacket on or a gold jacket on. You have to remove the jacket. "No, no, but if I put it on the banks of the river somebody will steal it." Well, if you have to cross the river and go on the other side, that's a chance you have to take.

Therefore, religions have also done a great disservice, especially to the Hindus, saying that richness is bad. Christianity started this whole nonsense by saying that even a camel may pass through the eye of a needle, but never shall the rich man enter the doors of Heaven. I don't know how a camel can ever pass through the eye of the needle. It is rhetoric, it is prose, poetry, whatever you may call it, but it always focused evil on riches.

Brother Durai made a reference to a beautiful nurse passing. Well, if an ugly nurse passes and you are repelled, it has the same effect. We are always afraid of beauty, but if you see a leper, you go away in revulsion and that is giving you, I think, a greater impression. If you see a child born it is, of course, an impression, but if you see somebody being murdered on the street in front of your eyes, that leaves a more lasting impression on you. That is a greater samskara.

If you are wise in thinking over Sahaj Marg and this idea of samskaras, I find personally that it is the negative things that leave more lasting impressions upon us — a murder on the streets, a cow being slaughtered, a pig being cooked. Revulsion and hatred leave more lasting impressions than fanciful things like beauty and attractive things in shops.

So, we must be more careful of disease, of ugliness, of revolting things and, for the Europeans, I would say even the toilet, because they are so afraid of these sanitary functions of the body. They will not speak about them, they will not see them, they will not look at what is going to happen there. Toilets, spic-and-span, cleanliness, better than their insides. Why this craze to avoid the filthy, the ugly, the unbeautiful, the dirty, the smelly? I mean, for me, the stink of some of their cheeses is worse than the stink in the toilet. Gorgonzola, blue cheese — to me, it is like offal. They eat it with gusto. Here again you find that what they like doesn't stink, what they don't like stinks. So, is there a real stink or not? I say no.

I have spoken about this in the past. We have a spectrum of seven colours and all the colours in between. You cannot have white light without there being the violet, the indigo, the blue, the green, the yellow, the orange, and red. You cannot have music without a whole tonal scale. You cannot have a single-smell universe. You will not be able to smell it at all, because it will be part of existence. We smell things, we see things, and we are able to perceive differences, only because there are

differences. Perception would cease if there is only one. If I am going to hear the same sound constantly, I don't hear it anymore. People who live near railway stations know this. In the beginning they are disturbed. Later on, the passing of the train, they don't even notice! Suppose you have only "DOOOOOOOO..." going on all the time, you won't even hear it anymore.

We hear, we see, we feel, because there are **differences** which our consciousness grasps. This is the psychology of perception. So, if you want to be able to see and to smell and to touch and to taste and to feel, there **must** be differences: one end the red, the other end the violet. Neither is good, neither is beautiful, neither is ugly, neither is bad — they are both necessary. In between, everything is necessary. Similarly, the stink of the cheese and the perfume of the rose are both necessary. These are necessary to evaluate.

Now, when does evaluation drop off? When does the need to evaluate drop? When we don't have to judge anymore. Therefore, I think my Master never judged, because for him it was not necessary. Because he had not to judge, perception became unnecessary. He did not see who is coming before him. Is it a European or an Indian? Is it a Hindu or a Muslim? For him it did not matter. "There is something; let me do my work."

So, we have to understand that samskaras are not created only for the rich man by his riches, but more so, I think, more frighteningly so, more lastingly so for the poor man by his poverty, even more so for the sick man by his sickness. I know there are sick people who brood so much about their sickness they become sicker and sicker until they are incurable. That is why Babuji said, "Remove your mind." Constant remembrance is the greatest benefit. Not because you have to remember the Master and his charming figure, but because by remembering him, we don't think of anything else.

So you see, we must understand the need for constant remembrance. "No, no, I am trying to remember

Master, but I cannot." This is crazy. It is like when you have something unpleasant to eat, think it is potatoes; then you are able to eat it. It doesn't work in the case of gorgonzola cheese! But, it is still possible sometimes to do it.

So, coming back to this question of reality: **Reality is what is**. Whether God is or not is not the question. Is He **'is'** to you? If not, He is not. Therefore sensible spirituality takes up, and foolish religion denies, a Master. Spirituality says, "This guy, whatever he may be, is real. He is there. He '**is**' to you. What he is, is not the consideration. He **is**. Accept him. Through him, now try to realise that which he is putting before you as a goal, with his guidance, with his help." Because, if you think of a God and speculate about Him, make Him beautiful, make Him all-powerful, make Him merciful, make Him everything, it is speculation. Therefore the fear of death.

Why are we afraid of death? Because, we know in our heart of hearts, that all this blah-blah, this lying about God are really lies, are really fooling ourselves into thinking that we are going to meet a merciful God, who will say, "Yes, my daughter, or yes, my son. Come, you have sinned. Doesn't matter. I will take you onto my lap and kiss you and hug you." But our conscience says, "Suppose He is not like that?" Therefore we are afraid of death.

If you could understand the reality of divinity, and if the infinite, immutable eternal presence becomes something that **is** for you, there is no death — that is now a reality. Like darkness cannot exist where there is light, misery cannot exist in the presence of that infinitude, my sins cannot exist before that illumination. Shadows vanish, diseases vanish, everything vanishes. It is precisely because the reality of that is not yet present in my consciousness that we continue to be afraid of everything, doubting everything: "No, no, but suppose God says, you know, Christianity says there will be the day of judgment. Do you think, Chari, it is true that we shall be judged?" Why do you think of being judged? Because, if there is an eternal presence, and if it has no mind, as Babuji Maharaj

has said, which is one of the great researches of spirituality under the Sahaj Marg system — if it has a mind, it will be subjected to the duality of the mind: good and bad, pleasant and unpleasant, sinful and merciful, all this nonsense, then we have to be judged. Therefore, when we talk of a God who will judge us, we are bringing down the ultimate eternal, nameless, formless divinity to the level of a **human** god. This mistake all religions have made, without exception.

Whether you talk of Christ, or his Father in Heaven who has no name, it is the same thing. The Jews talk of Yahweh, it is the same thing. Through history they have been trying to seek a homeland and their purpose in life. I do not think a religion which preaches negative things like wailing and weeping, and beating your breasts, and asking for forgiveness has a real God behind it. It has only a speculative god, a fantastic god — a fantasy created by ourselves. If I am sinful, I want a merciful god; if I am a purist like some of these Puritans were, then I want a god of punishment.

So you see, we always want something other than what we are to be our gods. Like a woman wants a man, a man wants a woman. A childless couple wants a child; one who has too many doesn't want any more. A hungry man wants food. One who is filled doesn't want food. So, we go by negatives in our life. A rich man wants to give away, a poor man wants to acquire. All life, if you look at it in this way, is unreal, because we are doing that which we should not be doing. Because we think we are something and we want something we have not. When we cease to think of ourselves, which is possible only through constant remembrance, then alone the reality is possible, the perception of that reality is possible, the experience of that reality is possible, and until that reality is in my presence, in my **present**, it does not exist for me.

For me, God doesn't exist! I am proud in saying this, that to me there is no God but my Master. Why? Because in him I found the things I had been looking for in my

search for God — if I ever searched for Him, I don't know. And if I am not to have a living father — suppose a child has lost its father unfortunately at the age of two, what is the use in saying, "I had a father and his name was so and so, XYZ."? Or the unborn child talking of its father to me, which is impossible. I must have a father **now**, I must have a God **now**, I must have everything **now**. And that 'everything' cannot be in bits and pieces, in temporal shape and form, satisfying and unsatisfying, but it must be that eternity which contains in it everything. It is not like a bookshelf which has all the books that you need. Please don't make the mistake of thinking that He has everything, so He will give you what you need at different times. I want a drink, He gives you a glass. I want food, He gives you a plate. Not like that. But whatever you look for in happiness, in misery, in man, in woman, in possessions, in gold, in filth — everything you find there. Because, it is not the violet and the indigo and the blue and the green of light, but everything put together in one synthetic white purity.

This is the reality that we are aspiring for. But when we foolishly think, like religion again, that my Master will bless me, he will give me a better job, he will see that my child is educated, we are going back to this idea of a building which is built with bricks from which you can take out the bricks that you need: A-B-C-D bricks! We are still thinking as human beings, not as devotees. A devotee has no desire, should have no desire. He accepts what comes. If He gives sickness it is also His gift. If He gives you wealth, that is also His gift. "No, no, no, I don't want to be rich." Foolish is the man who will deny what comes to him at that moment, if he believes in his Master. Because, if you believe that everything comes from Him, everything **is** Him, there is no birth, there is no death. These are transitory experiences of my consciousness. And, if I have no consciousness about myself, I can have no consciousness about my state of being, whether I am healthy or sick, or whether I am sinful or virtuous. If I am not conscious, there can be no samskara. If I have no

samskara, I cannot have anything to bring me back here. *Voila*, there is liberation.

So you see, everything is in the individual. The Master is like a hook upon which you hang your jacket. The hook is there but am I willing to take it off and hang it there? What am I taking off, now at this moment? It is my self, this lower self, leaving behind the higher Self, which is Him. So, we can say, as Babuji Maharaj said, that he exposed his Master by removing himself from the scene. Normally we expose ourselves, hiding the reality inside. Here, he removed himself and exposed the reality which is inside.

So, by taking off this personality with all its frailties, its strengths, its weaknesses — everything — the reality stands exposed and that is there in the present, as it was always, and that is the moment of revelation which we seek. This is the true spirituality that we should try to understand, not from the aspects of the dualities of existence, that He will take away disease and give me health, He will take away poverty and give me wealth — not like that. God gives nothing. What has God to give? And from where will He give it? In Tamil we say, we create these figures of God, you know, *Pillaiyar* (Ganesh), and we take off a piece and offer it to Him as *naivedyam,* as an offering, as prasad.

If God has to give you something, He can only take it out of the creation which He has already created for you and give it from there. It is like a baker who bakes bread in his own ovens, and slices it and eats it himself and says, "Thank God for bread." Neither can you offer something to God which is not His creation, nor can He offer you something which is not His creation. And, if you remember that you are also part of that creation and that He is very much interested in looking after you, as He is interested in looking after his plants, and his flowers, and the bees, and the birds, about which the Bible talks so lovingly, why have we to be afraid, why have we to look for, why have we to ask, why have we to demand, why

have we to search? It is foolish. The lily is in the valley, the Bible says. Or the leaves which fall: "Not a leaf shall fall, but He knows."

If God has created us, it is His business to look after us. We should wonder in the innocence of that pristine creation — that I am His. So long as I am His, nothing wrong can happen to me, nothing destructive can happen to me. The moment I separate from Him, and I think "I am mine," the trouble starts. This is the *tattva*, this is the idea, this is the secret behind surrender. That which I thought was mine, my Master, was never mine, because I don't exist to possess something. You know, it is inherent in the idea of saying "I am mine," that there are two 'I's. Which is this idea, which is this 'I', which is mine? Therefore, there is already this duality present in me, that my Self and myself are two different things. Otherwise I could not think of it.

I can have a house only when I and my house are two different things. "This is my house." I cannot think of a snail, for instance, talking about its shell as "My shell — it is part of me." The snail says, "What house? Which house? Which house do I carry on my back? What is my back?" How can a snail say, "This is my house."? How can a tortoise say, "The shell is my home into which I withdraw when I am threatened."? It cannot, because it has a unitary consciousness, in which it and its home are one. If we can develop that unitary consciousness that I and what I consider mine, are all the same, and never different, never separate, all our fears, all our desires will drop. Then we shall find this beatitude, this blessedness, of which religions have spoken but never given, which spirituality promises and **shall** give.

Thank you.

Work Ethic

Today is our founder's day, but I thought it was yesterday. So really I am not quite prepared with anything to say. There have been requests for more speeches, and perhaps it is appropriate I should speak about the founder of the system, Lalaji Maharaj, and the founder of our Mission, Babuji Maharaj, our two great Masters of our tradition. I tried to point out yesterday why we have Master and not God in our prayer. I don't think I completed that trend of thought. I got involved in ancillary subjects, reality and things like that. I think it would be more appropriate to come back to that subject of why Master and not God.

It is of course pertinent to speak about reality because to us, they are the realities of the system. They are the realities of our existence, I should say. They are the persons to whom we pray — one through the other and through both of them, hoping that it would reach the source, wherever that source may be, whoever that source may be. To my Master, Lalaji Maharaj was the ultimate reality. He has written about it in very specific unambiguous language that, "After I saw him I saw nothing else." To him, Lalaji Maharaj was everything, not just God, you see, because when we say, He is my God, then we talk of goddesses and god children and all sorts of funny things. He was all, He was everything. I prefer this idea of 'all', because if you say god, then there is the idea of devil. There is the positive and the negative. There are so many other things. 'All' means he is everything. He is the giver, he is the taker, he is the doer, he is the non-doer, he is the speaker, he is the silencer.

I think in that concept of Lalaji being all and everything to him lies the secret of what we should think of when we think of the Master. Not just as somebody who gives us good things, and makes us happy and healthy, and gives us liberation and realisation. But as

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Speech at Manapakkam, Chennai, 13th January, 1991.

someone who can also take away our samskaras in the process, perhaps making us a little sick, give life, take away life, in the temporal sense of birth and death, give happiness, take away happiness, again in the temporal sense, making us realise that these are all the dualities of existence and that the Master does not give or take, he appears to give or take. But we in our humility, in our, shall I say, duty as devotees, ascribe the doer-ship to the Master. Whether he is the doer or not is not our concern. Like, to a small child, everything comes from the father. *Yaar kudutha? Appa kudutha*, or *amma kudutha.* [Who gave? My father gave me, my mother gave me]. He knows only two things, the child. He doesn't worry about where his father got it from.

So similarly we should not worry about where Master got from. Because some people have asked me this question, "Where does your Master get that, which he gives you?" To us it is not relevant, it is not pertinent. In fact, if I were to ask my Master Babuji, "Where did you get that which you gave to me?" he would only say, "I got it from Lalaji." He would not say, "No, no, this I got from this saint," though in his autobiography he writes of so many saints who visited him in his dreams and conferred upon him their powers, their blessings, transferred their condition to him. But his idea was, his belief was, his conviction was, that all this was because Lalaji was there. Under Lalaji's instructions, everybody gave everything they had to him. Without Lalaji it would not have been possible. And I remember with what humility he accepted Lalaji's, what shall I say, advice, when Dr. Varadachari was passing away and he was trying to save his life. Because we were there and he was getting messages and telegrams, and he wanted to keep him alive because he was such a wonderful man, a giant, a lion, a philosopher, and such a necessary person for the Mission too.

But whatever he said, Lalaji kept countering, "Such an intelligent man, where will I find?"

He said, "Who made him? And if you can make one, can you not make one more?"

"So much devotion."

He said, "Yes, who created it? If you can create it in one, can you not create it in the other?"

"Such a wonderful philosopher."

"Yes, but who gave him that knowledge? If you can give one, can you not give it to another again?"

Finally Babuji had to accept. He did not rebel, he did not fight, he did not weep and say, "My Master, what will I do without Dr. Varadachari?" That would have been our attitude, "What will I do without this man, on whom I depend for so much?" He meekly, submissively, accepted the fact that he would have to go on without that person.

So, you see, it is the spirit of acceptance which must be a sort of touchstone or a proof of our acceptance of the Master himself. Do we accept the Master only as a person and not by what happens to us? Do we love him because he gives us good things and hate him when something goes wrong? "What is this Master, you know. I was depending so much upon him. My son has failed in his examination. I was totally depending on him." Which means you didn't go to temples and churches but you prayed only to your Master, so he becomes the object of your condemnation, blame. That is not the idea of the Master at all, you see. He is neither to be blamed nor to be praised. He is to be loved. Like you love your mother, you have to love your Master. The mother chides, the mother gives, the mother puts you to sleep, the mother wakes you up, she feeds you, she denies you food when you shouldn't have it, she bathes you when you cannot bathe, she makes you bathe when you can. Later on you have to work for her, feed her, look after her, cherish her, all these things. So this relationship must not be one of giver and receiver, doer and done by, taught and teacher, things like that. It should be one of a natural relationship, like between the child and its mother. This was, I believe, the relationship between Babuji Maharaj and his Master Lalaji Maharaj. Whatever Lalaji did, Babuji accepted. If

he said, "Sit in meditation," he sat in meditation. He said, "Report your condition," he reported his condition. If he said, "Keep quiet," he kept quiet. It was not an attitude of servility, it is not obedience as a servant. If you remember, I have said so many times that in Sahaj Marg we have this idea of 'service without servility'. We are not servants when we serve others.

My Master served people as a Master. His Master served as a Master. But to serve as a Master and be yet one who does the work of a servant is one of the great feats, one of the greatest feats you can imagine. Because it means on one hand the mastery or total ability in the sphere in which you are going to serve the people who are entrusted to you, and on the other it means the total humility of one who is unconscious or unaware of what he is doing for others so that there is no ego attached to his work, there is no pleasure attached to the work, there is no reward concept attached to the work that he is doing, also there is no regret if there are apparent failures or delays in the work manifesting its results. I believe that only in this idea of service without servility we can have all these attributes of doing without receiving, of giving without taking, of performing without seeking satisfaction or reward. We do, rest is upto Him.

I think if you look at it and appreciate it correctly, it is the ultimate perfection of the *Karma Yoga* [yoga of right action] way — do and don't expect anything in return. On the contrary I have found that Babuji was blamed for so many things that he did — rightly or wrongly, is not our concern — but he was blamed by people, by abhyasis, by preceptors; most of all he blamed himself. That, "I have not been efficient in doing my Master's work. I did not do what I should have done at the right time, etc, etc," which shows the focus of total humility upon himself. He as the doer, on behalf of his Master, was willing to accept total blame for all the failure apparent, and ascribe all the praise and the glory of success to his Master. If you say, "Well, that is very unfair. Why should I praise my Master for all the successes and accept the blame for all

that apparently goes wrong?" Well, that is humility, that is *Karma Yoga*, that is tradition, that is the height of spiritual achievement, that is what one expects of a man with a spiritual character and a spiritual personality.

We found this in Lalaji Maharaj. He was always talking about God. As Babuji said, he was never idle for a moment, he was always writing something. Why? Because, as the saying goes, "Satan finds mischief for idle hands to do." Also, he had to do something all the time, in the field in which he had put himself wholeheartedly. There was no loose talk, there was no character assassination, there was no gossip. Any talk there was, was on God, of divine subjects. When that was not possible, there was silence. Now that is something we should emulate as abhyasis in our satsanghs. If we have anything to talk about, it should be about spirituality; when there is nothing to talk about spirituality, either because you don't wish to, or because you don't know what to talk about, remain silent.

"Mounam sarvaartha saadhakam" [silence gains all ends] says the old Sanskrit saying. "Silence is golden," says the English language. It is like a tap. When you open it, it gives water; when you close it, it remains silent. So, know a man by what he speaks. Because, there have been complaints that at least in some of our centres, immediately after satsangh, there are discussions about the state of art, state of business, state of economy, state of the political scene, will there be war, will there be no war, all sorts of ideas. Now, at least in an ashram there should be this total exclusion of our thought from anything other than what is there, and that is spirituality. This was possible for Babuji Maharaj in Lalaji's home. There was no ashram in those days, there was no institution, there was no Mission. Lalaji was a single person conducting his affairs himself, and if I understood what Babuji said rightly, there were four or five preceptors in his time, that was all, no more. Not surprising, because there were perhaps not even a couple of hundred abhyasis. But what there was, he perfected.

We have the tendency to want more and more work without doing even the small things that we have to do perfectly. We don't even try for perfection. We do something haphazardly. "Hey, this is completed. Give me my next work." We have a greed for work. If you could do it correctly, to the perfection that is possible to a human being, you would find that you cannot take on much more work. This is my experience, because at one time I used to give twenty-five sittings, thirty sittings a day. Later on when I had to work for my Master, I found I could not give more than four or five sittings a day. Then I understood why Babuji could not sometimes give even more than one sitting a day, because in that sitting he put himself totally. We are only working partially. This is for preceptors especially. We are only working partially, with part of our strength, part of our powers, a very tiny part of our capacity that he has given. And instead of completing one work perfectly, we are doing hundred things with one percent efficiency, which is no good. In this we have to emulate the founder of the system and the founder of the Mission that, do little but do it well. It is like eating. Hygiene, Physiology, they all tell us, "Chew your food thoroughly, thirty two times, one for each tooth. Then you cannot eat much, but you will find that what you have eaten is much more than enough for you." It is people who gobble who eat too much and suffer the consequences not only of over-eating, but under-chewing.

So the ethic of work, the art of work is: do little, do it perfectly. If you have time take up another aspect of work, another segment of work, do that perfectly. If you have some more time, take up that work, again do it perfectly. So perfect work, after perfect work, in small segments, easily digestible, easily acceptable, easily achievable — that shows the perfect man. 'A little at a time and that done well' — that is also an old proverb. This we have to learn from our Masters. Take up a little, don't exceed your capacity in accepting work, take little, do it, if you still have the time, the energy, the capacity, take up some more, mouthful by mouthful, thoroughly chewed, thoroughly ingested, thoroughly digested. No ill

health for you, no strain on your domestic economy, because you are eating too much and not digesting it, no medical bills, no suffering, no pain, no consequences. That is another great lesson we have to learn.

People may think, "Oh! But these are stupid things, silly things, these are not spiritual." On the contrary, today people don't know how to work when they work at all. We have seen this in India. A carpenter comes, we pay him for eight hours, he works one hour. Over the period of eight hours, half a dozen nails, all put in the wrong angles, protruding outside, scratching your fingers when you move and if you are a little careless. And then you have to do it all over again and the next carpenter does even less. They take away your watch and send it back with some mechanism which is not there inside. You discover it later. You go to the doctor, they apparently perform surgery on you, and you find out six months later that they have not completed the job. They have just sewn you up and sent you home. But they took their bills fully. I mean this is an everyday experience today on the Indian scene. Every doctor has his clinic full of patients. And it is not a suspicion, but it is my conviction that the doctors themselves generate these diseases to keep their clinics full, because they want to make more and more money, forty thousand a month, fifty thousand a month, hundred lakhs a month. Similarly the lawyers, they keep adding to the work, by, you know... it is suspected, and it is also my conviction, that the two sides' lawyers get together and say, this time you ask for adjournment, next time I ask for adjournment. Both get their fees.

So there is the lack of the right attitude towards work, that is dedication to work, the idea that I am doing my duty, not only to him upon whom I am working, but to myself, and to him from whom I have accepted the work. See when we work, we have a duty to three persons. All these professionals and today's executives are only satisfying one, themselves — selfish. We have to try to satisfy three, he upon whom we work, I who work, and him on whose behalf I work and to whom I have promised

to do my work faithfully. So this is the triumvirate of our responsibilities. If you remember that you are responsible to three people every time that you touch your work as a preceptor, and you as an abhyasi sit down for meditation, the inner Self, your self as you know it, and the Master for whom you are working, under whose benign glance you are trying to achieve something, to grow, to evolve, then perhaps you may be able to sit only once a day for meditation, but it will be perfect, it will be thorough, it will be something which contributes to your growth, and you will move up like a rocket.

We have all understood that Babuji sometimes meditated only for three minutes, whenever he meditated, which was very rare. But those three minutes were profound. I mean in those three minutes it was as if he penetrated into the very womb of creation or at the other end, to the womb of the opposite side of creation. But we sit for hours and hours, days and days, months and months, years and years, and then we find we are where we were. What is wrong? Because we are not putting our heart into the meditation. We meditate on the heart, or in the heart, or upon the light in the heart, without putting our heart into it. Now, what does it mean? You may ask, "Sir how can I meditate upon the heart putting my heart into it?" Immediately we imagine one box inside another box, or a pillow inside the pillow cover, physical examples, because we are too unwilling, generally, to understand what this means. It is not that we are incapable of understanding, because this is a very simple thing. It is like in love, you say, I gave my heart away, but yet you have your heart here. How is it possible to have your heart and yet give it too? Only by giving it you can have it.

He who gives, has. He who gives, receives. You know that concept of power grossness in Sahaj Marg, that if a preceptor does not transmit, he becomes the subject of power grossness, power locked. Why? Because, on one side he is betraying his responsibility to the Master, on the other he is betraying the responsibility to the abhyasis. In the process, he is betraying himself. He does no work

and he thinks, "I am doing my work." He is cheating himself, lying to himself, betraying himself. Three betrayals when a preceptor doesn't work; three persons to whom he is responsible when he works; perhaps three rewards when he does his work well. The sense of gratitude from the abhyasi, his own sense of well-being, satisfaction for the work done, and the Master's praise, "*Sabaash*." [Well done.] So, you see, we have to understand this very clearly. Founder's day means emulating the founder. Two founders — the Master of the Method and the Master of the Mission. One who created the system, or shall we say re-created it, because tradition speaks, Babuji Maharaj says, Lalaji Maharaj rediscovered the system of transmission, *pranahuti*. It was permitted for him to rediscover it because the need was there to rediscover it. So Nature gave him that gift. "Here you are. Rediscover it once more." Babuji became his successor, because he proved that he was interested enough in the work to take upon himself, upon his frail self, the enormous load of work that Lalaji could handle, though Lalaji was a much stronger person physically and in many other ways. And, to the end of his life he was telling me, "I shall have no rest. My ultimate rest will be my rest." Because Lalaji Maharaj told him, "For you there is no rest." Occasionally he would say, "You are too sick, you are too much in pain. Take five minutes off." And there was only meek submission, "Yes, Master." There was no rebellion, "What do you expect me to do? Am I your slave? Am I not a human being?"

We hear some of this in the West, where this year even I was accused of being inhuman, demanding too much from human beings. But we are not demanding too much from human beings, we are demanding too much from potential divinities. It is like when you demand from your child the best performance, and he says, "I am but a child." Yes, you are but a child. But if you have to be what you have to be, an adult, grown up, wise in the ways of this world and that, then you have to start preparing yourself for it from now, though you are but a child. This is the responsibility that evolution casts upon you, not the Master, not yourself, not a third person. Evolution,

the need to evolve says, if you have to evolve, you have to be at every moment something bigger, something better, something greater, something stronger than what you are now. If you are not that, if you cannot be that, forget it. Just lapse back into this world, remain where you are. Go merrily cycle after cycle, which you call rebirth and death, and some day, *insha-Allah* [god willing], another personality might come to awaken this impulse in you to try to better yourself, stage by stage, second by second, step by step.

So the call of spirituality is not an external call. It is not something which is an imposition from outside, even from the Masters. It is something you impose upon yourself in the knowledge that my inner Self and my outer self don't match. If they are to match, I have to grow. If I have to grow, this outer self has to go, not in the sense of dying, but in the sense of living dead. I am as if I am dead and then submit to the force that is available to keep pulling me up, bit by bit. And when you are able to do that, and you have surrendered so much that you are as if you are weightless, with one slight tug, He can pull you out. It is like fishing. Those who have fished will know that when you have a big fish and it is on your line, it will fight. But if it is dead, you just pull it out like that. And ultimately that fish does become as if it is dead, because it is exhausted with all its swimming around and going here and going there, trying to escape the fisherman. And he, with great patience lets it swim until it is totally exhausted. Then it says, "I am gone." He says, "Now come."

This is our destiny. When we rebel against the spiritual call of our own inner self, and wander hither and thither in this world, taking life after life, pretending we are free, pretending we are great, pretending we are rich, until one day we collapse and say, "Lord, what is this? What is this mess into which I have got?" And he says, "Now come, you are ready." But that is the way of the crisis — the crisis of the self, the crisis of the personality. That is the way which most people take, when they have

nothing else to fall upon. The last resort is divine, call it God, call it Master, whatever it is, you see. But the wise man, in the fullness of his life says, "This I surrender to you." That is the wiser way, the wisest way. And in the arrogance of his youth and strength he says, "Take my strength, take my wisdom, take my intellect, take my wealth, take everything I have." That is the true surrender, that when I have something to give, I give it. The other is a dead person coming and falling as a corpse, falling upon the mercy of the Master. "I have nothing else to do. I have nowhere else to go." "*Govindaa*!" you shout in Tirupathi. But that is the way of the weak, the way of the person who is virtually non-existent, who has nothing to give except sickness and misery to the Master. Of course he accepts, because that is his job. He accepts willingly, smilingly, happily. He says, "Yes come, you are also my child. Sick or otherwise it doesn't matter." But if you come with the fullness of your performance on earth and say, "This is all yours." He is even happier. "This is my accomplished son who is willing to sacrifice his accomplishments at my feet, give them to me. This is a defeated son, who is coming to me with his defeats, with his sicknesses."

So this is the great tradition of the Masters, you see, which I hope, all of you have accepted as something necessary. Not something worthwhile, but something necessary, something we have to accept, because if you don't accept it today, you may delay the process, perhaps, even for the whole of *Kaliyuga*, but some day you have to accept again. If you understand that, then the sooner the better. This work has to be done, well let me do it now. Why delay till tomorrow? This man has to be helped. Well, do it today, why tomorrow? Because there is that famous statement by an unknown author, "I shall pass this way but once. Any good that I can do, therefore let me do it now, for I may never pass this way again."

Thank you.

You Change, Society Changes

I am happy to release these souvenirs. They have been excellently brought out. They contain some English and Hindi articles. They also contain a lot of advertisements which are inevitable because they go to fund our service. I think all of you would like it, and it is very modestly priced at twenty rupees a copy. In view of the large number of advertisements there may not be many copies available for sale. So please make sure of your copy.

I am also happy that today we had what is probably a record number of marriages according to the Sahaj Marg *paddhati* [method], introduced by my Master Babuji Maharaj. It is a very happy occasion, and a blessed occasion because as you all know, Lalaji Maharaj said that there should be marriages between abhyasis. And the growing number of marriages within our Sahaj Marg community reflects the growth of the Mission. We have also one couple who, though Indians, are living abroad, in Russia. Madhavi Chitnis is a preceptor — she is from Maharastra, and her husband, Atul Khurana, is from Punjab. That is also a good sign, that without prejudice of caste and community, abhyasi families are getting together in marriage, celebrated in a very simple, inexpensive fashion, but with all the solemnity that spirituality can bring to the occasion.

People are always talking of change in society. People always want others to change. We want everybody else to change so that when we change, nobody will notice our change. That is the weakness of societies in general and Indian society in particular. Nobody wants to have the dowry system. But everybody is afraid that if they don't pay dowry their daughter will not get married. And they always say it is easy to talk, but difficult to do. I find it is easy to do, but difficult to talk.

Speech at Indore, 21st January, 1991.

So change must come, each individual contributing to the change by changing himself or herself. There can be no other change. A change in society, if the individual doesn't change himself, has no meaning. See, suppose all the world becomes rich, but you are poor, what is the use of social change? Social change essentially means individual change. There is no such thing as social change. If you become rich, you enjoy the benefit of riches, though others may continue to be poor. If you become educated, you have the better benefits that education confers, though everybody else may continue in ignorance. But if the whole world were to become wise and you remain a fool, social change is not going to benefit you at all. If the whole world becomes rich and you continue to be poor, social change is not going to benefit you at all. If the whole world becomes full of saints, but we remain stupid, corrupt, idolatrous individuals, that benefit is not going to bless us.

So, you see, there is some sort of hypocrisy in-built in this idea of social change. I don't know what social change is. To me change is personal change. We cannot wait for everybody to change their clothes before we change our clothes. We don't wait in the morning for everybody to finish with their toilet before we go to the toilet; we rush first. We go to the dining room first. Isn't it? Now you are going to rush for the souvenirs, I hope, because there are not too many in number. But, why do you wait for social change, for others to change, before you will change? This is a sort of a hypocrisy based on ignorance, that until others change we cannot change, though the fact of the matter is that until you change, society cannot change.

So, I hope this auspicious occasion will be used by all of you to create a change for yourself. From now, let us try and give up our old ways. Let us have the boldness and the courage to invest in change in ourselves, so that for us, it becomes the capital upon which we build our future. Today must be the foundation for tomorrow and day after tomorrow.

Thank You.

The Philosopher's Stone

[Short preface in Hindi where Master says it is easier for him to express himself in English, and that it can always be translated]

But, since everybody prefers me to speak in Hindi, I shall attempt to speak now in English! [Laughs, laughter]

This Basant *utsav* [celebration] is coming to a close. As Br. Pramod said, it is not the *utsav*, it is only the small celebration that we have. There is an unfortunate tendency in our country to have also the death anniversary of people, I don't know why. I think only the death anniversary of such persons should be celebrated, who we are happy to get rid off. Otherwise we should only celebrate their coming down to us from their exalted station to assist us, to help us with their love.

Why is there so much talk of love in Sahaj Marg? I think it is out of recognition of this fact that the future is created by love. Even if you take a family, the family exists in the future only through love. Love of the parents for each other creates the next generation. Their love for their children helps them to bring up their children. Otherwise nobody would have a child; they would just throw it away, like so many things. It is only love which protects the child. It is a funny thing, but it is the human child which needs all the love and tenderness that we can give it, for at least a few years. Otherwise it is helpless; it would die.

So, love produces the next generation, love keeps that generation alive, love helps that generation to grow in an atmosphere of love, protection, growth, and makes that generation capable of, in turn, loving its next generation. As Lord Krishna says in the Gita, "I am like the thread through the string of pearls which holds the pearls together and makes it into a necklace." It is a lowly thread, but without it the pearls cannot be held together.

Speech during Basant Utsav, Indore, 21st January, 1991.

The pearls may be worth crores of rupees, but this two annas worth of thread holds it together. I think what makes creation itself possible, from the beginning of creation to whatever may be the end, from the *Krita yuga* to the end of *Kali yuga* and what goes through this generation after generation, these pearls of generations, and holds them together into one continuity like a necklace of life, is love. And when we recognise this, there is peace, there is harmony. Each generation loving the previous generation for having brought it into existence, for having cherished it, for having nourished it, for having given it the environment in which it can grow healthily, and passing on that tradition of love through itself to the next generation. You will see that all crime, violence in any society, develops when this thread of love is broken.

Materialism is not by itself harmful or bad. If a materialistic society will love every member of its society and distribute its wealth, there will be no problem. After all, God gave us the material universe. He gave us the ability to create, out of the raw materials or whatever we have, something which can be beautiful, which can beautify our lives, make it more liveable. But when we hold on to that for ourselves, each one for himself, and the devil take the rest, then comes this problem of crime and violence, anarchy, social upheavals. And by society I don't mean it as a small group of people — I mean humanity at large. It is our duty to develop the material world to the perfect extent possible. It is an expression of our life; it is an expression of the creative genius that the divine spirit has endowed each one of us with. And not to create in the material sense is as much a denial of God, as not to create in the spiritual sense. This is the fundamental teaching of Sahaj Marg, that to fly with two wings means to strive for perfection in both. Unfortunately India is full of artisans and workmen who can do things, but who won't do things. Even to put a nail on this board here they will knock it, in their anxiety to get rid of the work. But it doesn't take... As Babuji Maharaj has said again and again, it takes the same amount of time and

effort to do a work well, as to do it badly. But if you do it badly you have to do it again.

So you see, '*kaam chor*' [shirking work], is not in the quantum work that we do, it is in the quality of the work that we do. And this idea, that it is enough to pray to God and go to the temple, and then we can do slipshod work and earn our money, is a very tragic circumstance in this country. And what happens if this becomes a habit? "No, no. Send this material, it is good enough." Many factory owners do it; most factory owners do it. Holes wrongly drilled, so that when the pieces come together, you cannot assemble them, you have to drill it all over again. Even in cars for which you pay lakhs of rupees, parts, which don't properly fit. Slipshod work, because the boss wants to make money.

Same thing we do in our spiritual practice, you see. After all a habit is a habit. The habit that you pick up in one sphere will naturally come to the fore in another sphere. One whose handwriting is bad, whether he is writing his will or his essay in school, will be in the same handwriting. So those who cheat others are cheating themselves. Because when you do slipshod work in one sphere of activity you are going to apply that same slipshod habit of performance even to your *sadhana* [spiritual practice]. Three minutes meditation, "No, no, if it is efficient don't you think it should be enough?"

Pramod related his own experience. That is Master's grace, to take you up in his arms and carry you across. That is His function. But we should not throw ourselves upon his love and mercy to such an extent that we deny the performance of our duties, which He has entrusted to us. It is like my saying, "I have to do Babuji's work, but He does everything." Many preceptors are subject to this sort of, what should I say, tendentious attention to their work. "No, no, Sir, after all you yourself said, Babuji Maharaj does everything. We are only the *maadhyam* [medium] through which he does it." Yes, but at least be the *maadhyam*. You know you need a pipeline to bring

your water from wherever it is coming, to your own house, to your tap. If that pipe is broken you don't get anything. The *maadhyam* is important, otherwise there would be no need for a *maadhyam*.

So when we sit in meditation, we should bring all our sincerity, our totality of faculties, to that period of meditation. That means I should be there totally. If you see our western brothers and sisters working, when they work they are totally on the job. They cannot do slipshod work because it is their pride. It is pride that is hurt when a man does slipshod work. Our people have no pride, in themselves, in their forefathers; they have no hope in the future, they have no respect for the gods they worship. All lies, false stories, humbug, hypocrisy. We go to temples. Why should we go to 'temples' — in the plural?

I have told the story of my boss. He used to travel by car very often on our official work, hundreds of miles in a day. He used to wear white trousers, white shirt and shoes, and he had a *dhoti* round him, with which he used to sit in the car, remove the *dhoti* like this. And whenever he saw some place of worship, mosque, church, temple, it did not matter, he would quickly bring the *dhoti* together like this, throw off his shoes and do a *pranam* from here. I said, "What are you doing?" He said, "Pachu, you don't know which is the real God. So I pray to all of them, so that whoever is real will bless me in the end." [Laughter]

This is our attitude to worship. He is not the only one — please, every one of us here are criminal in this attitude of our approach to God. Worshipping Shiva, worshipping Vishnu, worshipping Lakshmi, worshipping Saraswathi. It is hypocrisy. Why Lakshmi, why Saraswathi, why this, why that, why the third one? If you believed in one God, why are you worshipping seventy-seven gods? If you believed that God is in this temple why do you go to another temple?

Once in my satsangh, in Madras, some ladies got very upset, because I was speaking generally of people coming to Babuji Maharaj, even in Madras, and

immediately going to temples, going home with prasad from the temple in one hand and Babuji's prasad in the other, giving both to the families. I said, "You are talking so much of profligacy and immorality. A man who goes to several women is considered immoral. But you are going to several Gods and Goddesses. If that is physical immorality, this is moral immorality — *vyabhachaar* [prostitution]." Some women said, "How can you use such a word in satsangh?" I said, "If I say the word 'fire', it will not burn you. If I say 'honey' you are not going to feel its sweetness. You have to taste that honey or you have to burn in the fire before you can have the experience. If you believed in the Master, why do you go immediately to the temple? Immediately, there is no gap." "No, no, Sir it was on the way." I said, "So, on the way means you should visit it? There is a drink shop on the way. Will you take a drink too? There is a brothel on the way. Will you visit that too?" So, hypocrisy does not cease to be hypocrisy just because you limit the hypocrisy to a particular field, and not extend it to the others. It is still hypocrisy.

So why do we not have that success in our sadhana? Notwithstanding the love of Lalaji and Babuji, you see all put together — the Divine Love that we claim that we have raining upon us on such occasions? Why did we have to make our beloved Master suffer so much that, "I am doing so much for humanity and I am not seeing the results." Why did he have to say in Madras that, "For all the work I have put upon the South — I have been transmitting four hours every day for seven years to the South, and for all this effort I should have produced one personality at least, a hundred personalities. But I haven't even produced one yet." This is what he said in 1962, starting from, I don't know, 1947, 1948, when he started the work. Why does it go waste? Why does it not produce what he wanted it to produce? Because, we don't receive it, we have no faith. See, it is not only Christ who said, "Ye of little faith," Babuji should have said it, Lalaji should have said it, everyone will have to say it. Because we know in our hearts we have no faith. And the ultimate

faithlessness is to pretend to our faith and say, "I am very faithful," when you know in your heart that you have no faith.

So you see, at least every year when we have this *bhandara* [spiritual gathering], it should be a time of renewal, a time when we shall say, "Please bless me that from today I throw off all this hypocrisy. At least now please bless me with this. Let me have the will power to do what you will have me do. Your will is infallible, unfailing. What about my will?" Babuji Maharaj told me in 1972 when we were I think in Cleveland. He asked me to give some sittings to some people and when I was midway through a sitting, he shook me and said, "Stop." I said, "What?" He said, "You are applying too much will." I said, "But how to judge?" He said, "It cannot be judged. All that you have to do is to make the will that let the will be the softest will that will be necessary for this work." I said, "But Babuji, you are always saying you have to apply will power." He said, "Yes. But your will is so developed now, that if you apply your full will it can cause trouble." I said, "How did this happen? Because I am not conscious of it." He said, "Because you are not there when you give the sitting." Now I have always been argumentative. So I said, "If I am not there then you must be there. Then how is that the will is too powerful? You are the Master. You should know how much will to apply." He said, "You are right. But there is one difference which people have not understood. I am happy you asked this question. Because even when I work through you, it is your will power which is used, not my own will power." That is why abhyasis are told, preceptors are told, even when you think Babuji is doing the work, you have to apply **your** will. The power is His, but your will works. This is a very important thing that we should understand.

Similarly when a man who is a carpenter and an abhyasi wants to work, no doubt the power of the Master works through him. But it is his will he has to apply. And if his will is too forceful, he breaks the nail and he says, "*Babuji ne kar diya, hum kya karen? Babuji sahab ne tod*

diya. Dekhiye keelen hamare gaayab ho gaye, bekaar ho gaye, barbaad ho gaye." [Babuji has done this, what can I do? He has broken this. See my nails have been lost, wasted.]

So, my will, my Master's power, my intelligence, His wisdom, my life, His eternal existence, my small future, His eternal future, these have to go together. And to the extent that we are able to yoke these things together — which is what the word 'Yoga' means — my future will become His future. Or to put it in another way, His future becomes my future, His eternality becomes my eternality, His wisdom becomes my wisdom, because the wisdom takes over the intelligence. The intelligence can never take over the wisdom. But wisdom uses intelligence, which uses the *buddhi* [intellect], which uses the *ahankara* [ego], which uses *shakthi* [power] to achieve something.

So, you see, to the extent that we can realise our responsibilities — because they are very real responsibilities — I may say that a *saadhak* has to do his sadhana perfectly so that he may become the perfect human being, not to become a perfect human for himself, because what is a perfect human being worth, unless he in turn becomes the instrument of the perfect Master, who can use His own created perfect instrument for further perfection in His work. So to think that the love can stop with me, Babuji Maharaj loves me, I don't need anything else, and I go and lie down and sleep, that is a denial of the truth, that is a betrayal of the trust, not only of the trust that Master puts in us, but that Nature puts in us. Nature meaning nature with a capital 'N', the ultimate source of all.

So he who betrays, betrays "it", '*Tat*', 'That' '*Tat tvam asi*' [**That** thou art], that is gone now. So betrayal of the Masters does not come about by our insignificant, small, actions and words, for which we feel so much guilt. "I told many lies," and we weep. What is the use of weeping? Babuji Maharaj has said, "Repentance means not to repeat your actions again." There is no need to

weep and beat your breast, and waste time, the time that you could have used in perhaps doing some more cleaning or some more meditation. Every act of feeling guilty is, I think, an involvement with yourself, too much involvement with yourself. You have to be involved with Him — the Self with the capital 'S'.

So when we feel guilty, we are wasting time. Instead of feeling guilty, say, "Well, this is all finished, this is the new page, now existence takes a new turn - *ek naya mod zindagi mein* [a new turn in life]". That is the right way of the right *saadhak*. The past is finished. Babuji Maharaj has said even God cannot change the past. But let us also remember that even God cannot prevent your changing the future. Because the future is still in its fluid expression, it is not yet there - it is everybody's to create at will in the way that he or she wishes. That, which is not, alone can be created. That, which is, can only be altered. That which has ceased to be, we can do nothing about. See, this is the truth of life.

So, when we talk of our dead grandfathers and dead great grandfathers and the *rishis* of the past and their greatness, we are indulging in foolish, fanciful, retrospective thinking. It is no use that a Christian claims Jesus Christ as his guru. So what? What are **you** doing about it? Moses gave the Ten Commandments. What are **you** doing about it? "I am loving my neighbour." Yes, in what way? The law says, "Love thy neighbour as thyself". This 'as thyself' is conveniently forgotten. I love my neighbour; I want to marry her. The Commandment did not say that. The Commandment said, "Love thy neighbour as thyself" — as if it is **you** there.

So, you should be able to love Master, who is after all our neighbour until he becomes 'the Self' itself, as myself. And if I cannot love myself, I cannot love my Master. The secret of loving Master — many people want to know how to love Master. Why, they all know. How, they don't know. Well, it is not a technique, you see. There is not a manual of ten steps by which to love the Master, otherwise we would have printed it and made a lot of

money for the Mission, and also made better abhyasis. **He, who cannot love himself, cannot love the Master**. This is worth putting in your diaries, you see, because it is Self-love (with a capital 'S'), which is the love of the Master. And if you deny yourself, if you hate yourself, if you victimise yourself, you are victimising Him. Every act of self-hatred is an act of hatred against the Master. This is a well-known psychological truth, that we project onto the external universe all our feelings for ourselves. He, who loves himself, loves everybody. How can I love myself as I am?

Therefore the Sahaj Marg way of sadhana says, 'Change yourself into something you can love.' You cannot love yourself as your Self as you are now. Well, what is the difficulty about changing yourself into something you can become? After all, we are doing it all our lives. Brushing our hair, shaving our face, beautifying the body, so that it is more acceptable, first to ourselves, then to others. Otherwise, we wouldn't need mirrors. So if you can change the outside, why cannot you change the inside?

So, the beauty parlours teach you how to change the outside, Sahaj Marg teaches you how to change the inside. That costs money, this does not cost money. So, the only way of creating the ability to love the Master, is to create the ability to love your Self. That means creating your Self anew in such a way that you can look at yourself and say, "Thank heavens. Now I can begin to love this, what I see before me." It also brings before us the possibility of separating ourselves into the two, you see, the observer Self and the observed lesser self. It is the lesser self, the lower self, that puts obstacles before us, not the Master. The Master is not interested in putting obstacles before us. He is not interested in testing us. Babuji Maharaj said so many times that, "I don't have to test, I know. Only he who does not know has to test. One who knows doesn't need to test."

So, who is testing then? We are testing ourselves. Who is the self that is testing me? My lower self is the obstruction to my higher Self. "Oh, but you are the higher

Self, can you not control the lower self?" Not yet. Why? Because the tendencies of the lower self has been given paramount importance, given the Mastery over my Self, so they run the business now. This is what happens in our businesses, in our corrupt ways of life. The lower self has taken over, the higher Self is lying dormant. It has no voice to speak with. The conscience has been stilled.

So, Sahaj Marg comes to the rescue, and cleans off all this rubbish, puts that spark of divinity, you know, blows it awake. And if you start hearing that voice from the stillness, what they call the still inner voice of the Self, slowly we begin to be aware that "I am not what I ought to be. I am not doing what I should be doing." Don't worry about doing what you should not do. That will drop off. Once you know what to do, it automatically means you will do what you have to do. It means you will stop doing what you don't have to do, or what you should not do. This obsession with trying to avoid doing which we should not do is a negative obsession. Babuji Maharaj said very clearly, "If you are only thinking of not telling lies, you will only tell more lies. Because the mind is only thinking of lies, lies, lies, lies all the time."

So, you see, it is really speaking, creating in yourself the Master. It is like an artist, you see. In, for instance, a sculpture, you have a block of marble and you chip away all that which is unnecessary to your imagination, the imagined figure that you see in it. You are only removing the surplus material, and when it is removed in the proper way, there is before you the form that you have wanted to create. You created nothing; you only removed the unnecessary marble or the unnecessary copper or whatever it is, from the outside.

Similarly, this artist creates in us inside, which is a more difficult thing. That is why in some of our temples in South India we have these huge lion figures with a gaping mouth, with a stone ball inside. How the ball got there we cannot say. But it is more often the object of admiration, and not the temple inside. How did this ball

get inside this mouth? It could not have been put in. That was the Master in the artist. That he could cut loose a piece within the mouth itself and shape it into a ball, which could not be pulled out, and yet which is a mystifying thing for us. How did it ever get there? That is why people are enthralled when they see ships inside bottles. How did that man put it into it? But, when we see a saint walking on the streets and his Master had created that saint, none of us wonder how this saint came into being.

It always requires a Master, whether it is a creative thing outside in the materialistic world, or whether it is a super creation inside, it is always a Master. This Master is a Master of the external work, that Master is a Master of the work inside a human self, penetrating where he cannot penetrate normally, because you cannot cut out a man's heart. This is not an open-heart surgery we are trying to do here, though it is surgery on the heart in a very subtle spiritual way. That is why Babuji refers again and again to the need for co-operation. "Open yourself," he says, "Then he is able to enter into you." Do this sculpture that he has to create inside. Remove the dross, remove the grossness, brighten the flame, illuminate it with his divine presence and there you have another Master.

So this is a system which is attempting to create, not spiritually elevated persons, not perfect human beings, but in the inner sense of all these things, a generation of Masters, who, each one of us in turn, should be prepared to do that work for him, on his behalf, with his love, with his powers. So, you see, this is, as once Mr. S.K. Rajagopalan put it, that famous Philosopher's Stone which changes everything it touches into gold. He said this is the grandfather of that Philosopher's Stone, because this creates Philosopher's Stones by touching anything else — not just gold, which any alchemist can do. But anything it touches becomes another Philosopher's Stone. This is the inner requirement of our sadhana.

This is the real requirement, real goal I should say. "Thou art the real goal of human life," in this sense,

that my goal must be within me, the goal that I seek outside must eventually be found within me, the Master that I love outside must eventually be the Master within me. Then I can love myself, and in loving myself, I love the Master who is my 'Self'. Unless this is achieved, our spirituality is a sham; it is only another practice like so many other so-called spiritual organisations claim to be performing, *bhajan*, *sankirtan* [devotional singing], *naam* [reciting divine names], *Hatha yogic* practices, all to glorify with your lower self. To create nothing inside, but except perhaps to enhance the few powers that you already have. The ability to think better, which is only more intellect, not wisdom. The ability to walk longer, the ability to climb higher, but not a change in the dimension of existence, from humanity to near divinisation. That can be possible only when we are able to love; that can be possible only when we start, by creating within us something which we can love, and then seeing that 'Self,' which we have started to love, becoming more and more loveable, becoming an expression of the outer reality of the Master within. And then one day we feel, it is not me, it is He.

Amen.

Commitment

The annual occasion, the holy and auspicious occasion of the birth anniversary of our *Adi Guru*, Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh, is here again, to offer us the opportunity of renewal of our spiritual fervour, and dedication to the cause of our own personal spiritual development to the highest goal ever offered to mankind. It is a golden opportunity to re-examine our attitude towards the spiritual life, as well as our sincerity and seriousness of purpose, which are the guidelines and the landmarks for our perseverance, which alone can take us to the promised goal within our lifetime. I must remind you all of the frequent exhortation of my Master, *Parampujya* [Revered] Babuji Maharaj, that we can be sure only of this one life. The past is gone forever, and nothing can ever bring it back or change it. The future — well, who can confidently assert that there **is** a future life for anyone of us? It all depends upon human willingness to believe one philosophy or the other, one religion or the other, for there has been no direct proof of an after-life. In any case, as my Master pointed out again and again, we can be sure that this life exists, because we live it and feel its joys and sorrows, and it is therefore wisdom to attempt to reach that exalted goal within this life itself. What Babuji Maharaj meant was that the future, which we keep postponing, is never going to come. No future exists but in the present. And if you cannot bring your cherished future in the present by working for it today, that future is lost forever.

No one in his senses has ever said to himself that he would wait for promotion in his job, or for increment in his salary, till the next life. No businessman would be willing to wait for a good profit till his next life. Any one exhibiting this attitude of irrational patience — for that is what it is fit to be called — will be dubbed a mad person. Then why do

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Message delivered at Basant Utsav, Indore, 21st January, 1991.

abhyasis not exhibit a similar attitude of 'here and now' for their spiritual achievement? I believe that it is due to lack of perception of the benefits of spiritual advancement, as well as to an exaggerated importance assigned to the temporal and material goals of human life. "A bird in hand is worth two in the bush," says the cynic, and his cynicism asks, "Why should we struggle to achieve a goal which cannot even be adequately described? Why should we strive for something which we cannot even feel?" Perhaps they may consider themselves to be right and wise in asking these questions, but as my Master pointed out again and again, there is no wisdom in asking what appear to be unanswerable questions. That is a mere fool's paradise. It is easy to ridicule another in such a way, but those who persevere will eventually find out that the person they have thus made a fool of is themselves.

My Master repeatedly requested abhyasis to take interest in their own spiritual development, for without interest nothing can be done with a will. And where the will is lacking, the effort that is applied is inadequate, and therefore we fall short of the goal. Interest is therefore the main thing, and we should now strive to take an interest, a sincere, persistent and permanent interest, in our spiritual life, as we have been able to do in the case of our material pursuits. If we are able to do this, then our efforts will be solidly backed by a determined will, and then will open before us the wonderful and sublime vistas of spiritual stages, which our own effort coupled with the Master's love and generosity blesses us with.

The problem arises because people take interest, no doubt, but the interest does not last. That is, their interest is of very short duration, and as soon as they feel that their effort is not being blessed with success, they abandon their efforts. What then is really needed for sure success? I feel that unless the interest is a permanent interest, all are doomed to this spasmodicity of effort, and therefore of failure. What I feel therefore is that we should now aim at a **commitment**, which I can probably define as a continuing interest — a dedicated interest, a

prolonged interest — or to put it very simply, a permanent interest, in one's spiritual evolution. If such a commitment can be made, remembering that after all it is for one's own spiritual welfare and growth that such a commitment is being made, then I may say that success in this endeavour can no longer elude the grasp of the aspiring and struggling *saadhaka* [practitioner].

Commitment means, committing oneself to the activity in hand which one has, after all, undertaken willingly. It is the hunger or greed for quick results that clouds our understanding, and makes us abandon our venture before it has had time to mature into a result-yielding situation. Even rice takes time to cook. When we are churning for butter, we must remember that it takes some time for the butter to rise. The butter does not form bit by bit so that we can see it forming and can go on with the job of churning. All of it rises together, so that at one moment there was no butter, and at the next there is a vessel full of butter. If one did not have the patience to wait for it, one could have abandoned the effort just a moment before the successful completion of the task.

Spirituality is such a field. Success may or may not come in stages. I of course refer here to success as the abhyasi perceives it. The Master takes the abhyasis up stage- by-stage, but often the abhyasi experiences his evolution only when a substantial degree of advancement has been achieved. Then there is the more difficult problem that few are there who can experience the subtle condition that Master blesses us with. The abhyasi must not make the tragic mistake of assuming that what he does not feel or perceive, does not therefore exist. This would be a tragic blunder, which unfortunately most abhyasis commit, at least in the beginning stages of their sadhana. Faith is a very necessary ingredient. I venture to state that without faith there can be no patience, for after all, only one who has faith can wait, forever if necessary. I believe that commitment to one's future alone can give us these twin attributes of faith and patience. This is what makes success such a rare thing. It is therefore a total commitment,

committing everything to this magnificent adventure of the spiritual life, where the fruits of one's commitment may not be visible, but are surely there, as testified by the great souls, the saints of the past, which can ensure our success.

I may add here that commitment alone can make it possible for the human being to harness all his effort and strengths in one direction, and this too is a most important factor for quick evolution. Commitment implies such a totality of approach, and I pray to my divine and beloved Master for their evolution. May it be so, by His eternal love and Grace, which are the basic supports of our universe.

Amen.

Spirituality in Management

I am happy to be here and to have the privilege of releasing this small booklet, *Human Transformation through Sahaj Marg Sadhana*. I have known Mr. Durai for about seven years, and the change that I see in him, perhaps you will not be able to see. But I have no doubt that many of you have observed many substantial changes in him, those of you who had the opportunity to work with him, to be with him, starting of course with his wife; she is here. They say, "Know the tree by the fruit that it yields." He is one of the fruits of the Sahaj Marg system. And I am happy that along with his development, he has undertaken the responsibility, the perceptive ability, to know that others have to develop with us. It is like a ship; if the ship sinks, all of us sink. There is no use one being the captain and the other being the stoker in the boiler room. All human beings have value. The Veda says there is no higher birth than human birth — *"Na maanushaat sreshtha taram kinchit."* I would like to release this book at the end of my talk because I don't want to let something interfere with what I have started now.

I have been a corporate man for thirty two years, starting at the lowest level of a salesman and ending up on the corporate board next to the chairman of my group of companies. So sometimes I find it difficult — as I was telling our friend here this morning — to isolate my corporate existence from whatever it is now, this spiritual part of it. And the difficulty is not so much a real difficulty, but what I now perceive to be an impossibility, because after all we are only one self functioning at several levels, several aspects, several fields. And as we start school trying to study sixteen or fifteen subjects, we carry a load of books to school and refine our educational process, slowly, progressively, until we rise to a speciality and specialisation. You do the same thing when you refine oil

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Speech at Mathura, 4th February, 1991.

here. You start with some rubbish from the ground and make it a product or a spectrum of products suitable for human consumption. The whole thing is refinement. That is why you call an educated person who has good manners, who has good etiquette, good behaviour, a 'refined gentleman'. Not all gentlemen are refined, and not all refineries produce gentlemen. Here we aim at something even higher, the refinement has to be taken up beyond just behavioural refinement, character refinement, scholastic refinement to a refinement of the ultimate substance to yield the essence of which we are constituted. It is like the floral essence — you take away all the rubbish, dry the petals, steam them, put them through a chemical process, and distil the essence. So it is also a process of distillation; you have that too in your oil refineries.

So the whole thing about spirituality is to get to the essence of existence. Not merely of the human being, because that would be narrowing down the aperture of the spectrum to a very narrow field of life, of existence. While no doubt the Veda says *"Na manushaat sreshtha taram kinchit"* [Nothing is higher than the human existence], it also says that there is life in the stone, in the mineral. Perhaps the episode of Ahalya is just to show us that even there, there is a life, which, if it was touched by a divine person or a divine personality could be transformed into the highest existence. This is the idea behind the transmutation of metals, of things, the alchemical dreams of the past, of the Middle Ages, the idea of the touchstone where anything when touched became gold. We have all studied the story of Midas in our schools with such, shall we say, ecstasy, not understanding the misery of that father when his daughter herself became gold when he hugged her. There was total misery, and then he had to get rid of the power to transform things into gold.

Mr. Tekchandani's introductory and welcoming talk touched upon the three 'M's of management and it is rather symbolic of the present day management psyche, shall we say management ethos, that money is put first,

machinery second and men last. It is an inversion of values. Of course a businessman would say, "What can you do without money? Even you fellows who practice spirituality, don't you need a couple of rupees to buy your vegetables?" Yes, but we use money to exist, not to make more money. What I am trying to get at is the old and ancient idea that everything in the universe must serve in the evolution of life in whatever form it may be. And that today we are the highest is neither an accident of Nature nor the finality of Nature's evolutionary process. It would be an absolute arrogance to think that we are the highest, just because the Vedas says it. The Veda said it as a fact that today this is the highest level to which evolution has proceeded. That cannot be doubted, that cannot be contradicted, but the Veda never said, "Stop there". It said that there is something higher. The Upanishad speaks of it. It speaks of the *Brahman*, the Ultimate Consciousness, the Ultimate Essence of existence, that by which the human being exists, which the Bible puts in such a beautiful way — 'not by bread alone shall we live.' Then by what else do we live?

So that which is the highest today has the responsibility of pulling up what is below it, I mean in an evolutionary ladder, in the evolutionary fashion, while evolving itself. Otherwise we remain stagnant and the evolutionary purpose of the universe cannot be fulfilled. It is a narrowing of our sight to think that we have to develop and that for our existence we can subjugate all the facilities that are available in this vast universe, arrogantly and proudly, boastfully, claiming that they are there to serve us. Service is always a two-way thing. He serves to be served; he who serves best is best served; he who serves in the highest fashion is served back in the highest fashion. That is why you have this tradition of God Himself coming to wash the feet of saints, feeding them. You have the story of Sudama. That he was a mere classmate of Lord Krishna has nothing to do with the story. There were so many other classmates. But this fellow with twenty seven children had the need, and his wife

eggs him on to go and ask, but he cannot do it. He goes there and cannot ask. So this old thing of "Ask and it shall be given unto thee," is really suspect, spiritually speaking. "Knock and it shall be opened unto thee," is again suspect. Those are good for factories where you have watchmen at doors, and you have to show your identity card to enter, but not in the doorways of the mansion of our Father. They are eternally open for us. There is no question of a son having to knock and enter. That is for servants and subordinate staff. So when we have become separated from that ideal, that reality of existence that God is my father, as Christ says again and again, "my Father in Heaven" — then we have to seek admission. We become ashamed like the return of prodigal son, but the father hugs, like any mother hugs her child whether it is dirty or clean.

So we have to restore this consciousness that I am no more a human being. I am no more merely a human being. I am **that** of which I have the essence in me. And it is my duty to manifest that essence while I have the privilege to be here on earth as an embodied soul, not to be troubled by its pleasures and its pains. Because especially after we have received a good education and we know that these are all nervous impulses which are being interpreted in certain ways because we have been conditioned to interpret them in those ways, it would be really stupid to think that pain is pain and pleasure is pleasure.

Often we know that something we experience as pleasure is, in the next instance, like a coin tossed up heads and falls down as tails. And there is the succeeding pain. And very often we have a moment of pain, and we find that something has been liberated and the subsequent period is one of peace and tranquillity, of a certain sense of liberation. So we see this alternation between pain and pleasure as something of an eternal perennial phenomenon — something cyclic, something which goes like our *grahas* [constellations]. And how are we going to control it? It is not possible. It is like controlling the waves

in the ocean. You know the story of King Canute, when his flatterers brought him to the ocean beach and said, "You can stop these waves." No kingly power could ever do it. No earthly power could ever do it. I don't think a divine power will do it, because it has been set into motion according to a divine law. So when we try to control our pains and our pleasures by artificial means, whether seeking pleasure out of certain things or certain situations, or trying to null pain, annul pain, we are going against Nature. And if you will just have a look at today's industries, they are all oriented either towards more pleasure or less pain, not towards improving the human condition as such. Now if we remember that everything in Nature must contribute, conduce to and support the evolutionary process that has been inexorably set up, set its flow long, long back in time, and that if you don't contribute to that we are not failing ourselves alone, but we are failing the natural process of Nature herself, and that we are betrayers of that responsibility, that trust, that duty that we owe to ourselves and thus to society, some sense of awareness might dawn on people who are receptive to the idea of a mass evolution as opposed to personal evolution. We are always talking of upgrading society, bringing education to the masses, poor feeding, electricity in every home, in every village, as if giving one single bulb in a cottage among people destitute of even clothes to wear, brings more light into their lives.

These are all very superficially materialistic concepts. They are not even materially deep; they are superficial. And then we go by statistics — in 1963 we had so many lights, now in 1989 we have so many. Different governments boasting of their own prowess in the field, the promises partially kept, forgetting in their advertisements, all the 99% of the promises that were never kept. There is no use blaming politicians, or the governments, because those people are there, and they are no better than the people who are here. How are they better? Just because a man holds a superior position in an organisation doesn't mean he is *ipso facto* a better

man, man to man. Now comes the question — in what way do you have this idea of a better person? Better educated? It is not enough. Those of you who have travelled abroad will see that in Europe and in America they have very highly educated people who have gone haywire, who are filling the mental institutions, who are drug addicts, precisely because their intellectual function has no anchor, has no mooring by which to hold it, no purpose to guide. "Yes, I am intellectual." So what? It is like a child with a gun who goes around shooting things. So a better man cannot mean merely better educated, it cannot even mean the highest educated man. Those of you who have had the privilege of reading something of Einstein will know that he remarked that intellect can take you so far and no further. There comes a barrier when the intellect cannot go forward, then he claims or he indicates that that is where God comes into the picture. We also know that all the great scientific discoveries have not been intellectual. They have been intuitive, moments of inspiration. Archimedes in the bathtub, Marie Curie leaving a bit of rock on a photographic plate with a key underneath and finding, to her consternation, that in a locked drawer the photographic plate had been exposed. One of us would have said, "Oh! *To kya ho gaya,* [So what happened], get another plate." Her greatness was that she isolated all the other factors which could have contributed to this as non-existent, and that there must be something else. And it must be in this rock, which was above the key, which was above the plate. Therefore this rock has something in it, and therefore she discovered radium.

So you see, there is no intellectual capacity which can lead to discoveries. Intellectual capacity is good for routine functions like a computer. I am always amused when there is a talk of this artificial intelligence and some day that computers may begin to think. If you remember the philosophy that nothing you can create can be greater than you, if you put it in another sense, creation cannot exceed its creator, I mean, the triviality of that sort of research would become very apparent. So we have to come

back to this idea again and again that evolution is the primary purpose. Not the temporary good of a certain section of humanity, not even the permanent good of a certain section of humanity, unless like a lamp, it will illuminate everybody in this room. If I am ever going to design a light which will give only me light, I am in danger because I may well be the sole target, the illuminated target, in an area of darkness. It would be like that unfortunate tragedy, where the security men of the Prime Minister shot the Prime Minister dead, which was only a replay of the ancient story of Parikshit, where he built a castle in the ocean to escape the *rishi's shaapa* [curse]. But he could not escape the inexorable coils of time, as represented by a serpent, which was there for him to face.

Now this idea of destiny — what is destiny? Because in India we have this unfortunate tendency, "*Karmam* sir, [My fate] what can I do? This is my destiny." My Master said, "Nonsense." Destiny? Yes, it is there — only in the material life. Like the body can be subjected to health and disease, not the soul. Body means, of course, the brain, the mind, and the instruments that the mind uses. Because if I am in a car and the car is damaged and it is on fire, I am going to be roasted alive. So the material existence of every person, everything, is controlled, governed, regulated by its samskara. Can it be changed? Normally not. It is very sad and I am personally distressed to say this, but it is not possible to change it. But those who are interested can look up in *Shiva Purana*, the *Vishnu Purana*.

I will just give you one story where Shiva and Parvathi are going in an *Akasha Vimana,* [aerial chariot] and there is a *bhaktha* [devotee] of Lord Shiva who has not eaten for many days, hasn't had a drink of water for several days, who is struggling in his old age, tottering, no strength, eyes blinded — he cannot even see. And Parvathi tells her divine husband, "What is this? Are you not ashamed of letting your poor *bhaktha* go around like a beggar on this earth of yours?"

Lord Shiva says, "My dear, I cannot do anything."

"Come on, you are *Parameshwar*, *Sadashiva*. How is it that you cannot do it?" Parvathi protests.

"No, no, his samskaras are guiding his destiny. I can do nothing," the Lord replies.

She says, "But you are God Almighty."

He says, "Even then I cannot do it."

Parvathi says, "I insist."

So by His divine power, Lord Shiva throws a big bundle, like one of these *dhobi* [laundry] bundles of clothes, on the old man's way — full of jewels, diamonds and things like that, things that were worth the treasures of an emperor. This old man, tottering along in his hunger, in his thirst — thirst predominant, almost killing him, he imagines he will come to a river and he will drink water, and because he has only one *dhoti* he says, "I don't want to make it wet. I will go like this," and he goes beyond, stepping over that bundle. Lord Shiva says, "Look." Parvathi says, "Nothing doing, this is your mischief. Do it again." Lord Shiva moves the bundle a hundred yards further. The old man is going on, and in his mind he has taken some water. He is temporarily relieved. Now hunger comes. He says, "I will go home. There will be my wife. I am hungry. I am going to the kitchen. There will be nothing to eat, because what is there to eat? I don't have even a few grains of rice, no fire to cook with. Nevertheless, in my hunger, I cannot tolerate that woman of mine; I will kick her." And he gives a nice sound kick; he kicks that bundle of jewels. He howls with rage. "Hey Shiva, is this the destiny for me, that even in this ultimate pain, I have to suffer more?" And he lifts this bundle and throws it away. Shiva says, "What do you want me to do now?"

Now you see, normally for this, there is no explanation and we are bewildered. When we are told that God cannot help us we are bewildered, we are confused, we are upset. It is like a son going to his father and saying, "I want some text books for school." And the father says, "Son, I have no money." The son says, "My

father not have money? How is it possible? I have been worshipping him, he is my God. Come on Dad, no jokes." But the father replies, "Son, I am sorry. The coffer is empty." So, the son loses faith in the institution known as the father; he realises that the father is not a perennial source, he is no *kamadhenu* [wish fulfilling bovine], that the coffers **can** become empty. You can pull at the udders and not get any milk; you can open the safe and find no money in it. And the next day the safe is gone, to provide some money. Next day something else is gone. Now the son realises the realities of life. That a father is but a father, another mere human being, a little grown up, perhaps a little wiser, perhaps not. He begins to question the whole thing. What is this father of whom I was so proud, whom I love so much, I still love? Then he realises the extent of the limitations that the human condition imposes upon grandfathers, fathers, great-grandfathers, himself too. Then comes the final tragedy when he says, "What will happen when my son is like this? If four generations of my family have been like this and I am now subjected to this tendency and this trend, inexorable trend of destiny, what about my children? I won't marry." It is easier said than done. So this misery is going on, prolonged generation after generation, and we are praying all the time mostly without sincerity, but with hope. In India we have managed to supplant sincerity and, shall we say, an ardour for God, love for God, with a mere existential hope that after all in His Divine mercy, He will not fail me in my time of need. It is an abject condition of a beggar who goes and stands before a door and says, "If I shout long enough, something will be thrown at me." It is true, very often we give them something. Maybe a few paise, may be leftovers of last night's meal. But they do get some. It is our belief in Sahaj Marg that, even that, God cannot give. For two reasons — God does not want us going begging to him because we are his children, and no son begs of his father. Secondly, according to Sahaj Marg researches done by my Master, God can have no mind. Because if He has a mind, it would be subject to the dualities of mental perception, good and bad, men

and women, vice and virtue, light and shadow. And He would be immediately conscious of Himself and His creation, and the whole purpose of duality and the whole flow of duality would start all over again.

Therefore the ultimate essence known as God, capital 'G', can have no perception, no mental perception, no mind, no senses. That being the case, He cannot be approached. The whole tradition in India, which is so solidly founded in our culture, in our psyche, is that a guru is necessary. It is the Guru who is Brahma, the Guru is Vishnu, Guru is Maheshwara, *Guru saakshaat param Brahma, tasmai shri guravay namaha* [I salute the guru who is verily the Ultimate God]. All this is out of recognition of this fact that when something descends from that Ultimacy, *anumaathra,* [atomic] and assumes a human form, then comes the possibility that here is a human being who will resonate with my human condition, who will know me as I am, because He knows He is Himself that. Who suffers my pain, because He knows what is pain, because He is endowed with a body with its five senses, who has the pain of separation, pain of longing, pain of death, because no guru is exempt from the laws of operation of the cosmic, in the mundane world. His father dies, His wife could die, He Himself will die. Many have lost their children. You have seen the story of Bhishma, of how his father Shantanu had to lose so many children one after the other, and the utter pain that drove him in frenzy to ask the question which was forbidden to him — Why? That 'why' is being resonated through the corridors of time, down the corridors of time. And it will go on being resonated until eternity if we don't answer it ourselves. The answer is in each one of us. Why? Because I am what I am. I am what I am, therefore I suffer what I have to suffer, enjoy what I have to enjoy. And I have been like a pendulum swinging between these two opposites, *tadang, tadang, tadang*, inexorably, it having been wound by myself in the past.

So Sahaj Marg says, "Get rid of these samskaras." That is another reason why God does not respond. When

we have samskaras, we respond to everything. Temptation is a response; aversion is a response. We respond; we react. It is like a wall. You throw a ball against it; the ball comes back, precisely because there is a wall. If there were nothing, it would go into limbo. It is, I think, one of the old proofs of the infiniteness of Nature, by one of the great Greek philosophers Archimedes perhaps or Socrates. Now, to such a person if you address something, there is no reaction precisely because there is nothing against which it can bounce back to us. Why do saints and *rishis* sitting in jungles have the absolute immunity of their *tapasya* [askesis, penance], no tigers, no snakes, and no lightning strike? We say that it is their power. It is **not** their power. It is the total absence of their self at that moment. Their absence, their body is there, but they are absent. But we are all the time present, in our body, through our body, with our body, which we carry around like a snail taking its shell with it. And we have to suffer. There is no question. What you think is yours, its changes must bother you. So true spiritual science aims at removing these *samskaric* tendencies, patterns, from us until we become totally non-reactive. Nothing in the world can make us react — not disaster, not ecstasy. He is as he is. Now, this is the secret of spirituality. And that is the pinnacle of evolution for which we must aim.

And why am I talking about this fear? Precisely to come back to the three 'M's of management. In my company we used to also talk about these things. In fact I was responsible for training a large section of my corporate groups. And there was a joke — the first 'M' is management, the second is mismanagement, the third is multi-mismanagement. This is the way that management today functions. They are only stumbling like children trying to walk. My corporate friends here will excuse me for this remark, but I have been too deeply steeped in corporate existence to believe anything else. We are stumbling. There is no purpose except making money, forgetting that institutions which are part of the universe, must serve human beings; human beings should not serve institutions.

Any institution, any system, which does not support human evolution *per se* as the final, the ultimate, and the first goal of existence, is a materialistic existence. That being so, it is subject to the laws of material existence. Profit and loss, going haywire this way and sometimes that way. Corporate meetings, board meetings, financial meetings. No real diagnosis is ever possible, because there are multi-fold reasons for failure. Oil supply is down; first reason which is a very convenient thing for us. Or so many things, electricity rates have gone up, steam gas power has gone up, therefore something else is gone up, therefore transportation has gone up, therefore price of oil delivered at outlets is gone up, therefore customer pays more. See, it is all therefore, therefore, therefore ...

I have managed several companies. Not just one but in different industrial ventures including service outlets, and this has always been the sole primary aim. Notwithstanding what you read in Harvard Business Review that the profit motive doesn't exist anymore, it is corporate survival. But that doesn't change the picture at all. Because now it is the corporate body which exists as something to be supported by the people, and not to serve the people who are with it. The aim may be different. As far as corporate survival is concerned, profit motives have changed, but in relation to human material that is available to us, human potential that is available to us, we are still using them like a leech takes blood away from us. Now, there is no use in talking of management-enlightenment, that people at the top should become aware of this... Not at all, because they are also human beings. They are driven by a certain purpose; they are driven by certain goals given to them. I have often pitied these chairmen and these managing directors, because I happened to be one myself. And the utter isolation of the cosmic apparatus called the board group or the executive director's office where instead of one telephone, you probably have six, and on certain occasions you are afraid of any one of them ringing, and you would rather be far away from there. I know, because I have experienced it. It is too easy for junior people to

admire the people at the top and to covet their position. I say, 'Beware,' because that is a 'No Entry area', and if you enter it, there is a 'No Exit' sign.

It is like that famous example of the Mahabharatha, where that young fellow Abhimanyu blundered into the *chakravyuha* [ring formation of the army] and could not come out. That is why I think President Kennedy or maybe one of his predecessors, had on his table in the White House, 'The Buck Stops Here'. So, when we think of ourselves as human beings and realise that the man in the plant is working under the same pressures and fears that I am working with as a chairman in my corporate office in Delhi, or the executive director's office here, or the financial manager there, the pressures are the same. Pressures for achievement. What achievement? More money, more promotion, perhaps a picture in your magazine. Philosophy says, "Is this enough?" Are you happy with the picture in the newspaper, or with the citation given by the chairman, or by the award on the Republic Day, meritorious awards. Is it enough? Because they are going to rot on the walls, or in your shelves. They are things of the past. "Yes, yes, that was given to me three years back."

I have seen too many champions, too many recipients of awards, who are now under even greater pressure. I happened to be managing a company in which, for three successive years, I got the best, the highest, safety awards given by the labour minister. That put me and my labour managers, personnel managers under such pressure, I said, "No more". No more of this stupidity of trying to be Number One. Let it be Number Two; it is a comfortable position. Number Two has just Number One to think of. And you can always tell your subordinates, "What can I do, Number One is talking like this. He is saying like this." This is why bosses keep very intelligent men as a buffer between them and the society with which they are dealing. It is not an accident that owners of the business are stupid fools, who don't know the difference between money, materials, and men. But they take off

because they encircle themselves in a wonderful corporate body, which is a buffer, and this buffer must understand that it is being used as the buffer. It will be subjected to pressure. What is the use of the buffer if it cannot withstand pressures?

Now, how to withstand pressures? In material terms, it is okay. You can build with more tensile strength, more resilience, more whatever it is. What about human nature? You have to realise that strengths are not enough. Mere strength of the body, strength of the mind, is not enough. Then what is it that can make me totally resilient, absolutely resilient, absolutely non-reactive, absolutely unconditioned by anything that I may suffer? It is the yogic process in which, by removing that which reacts in me, the *samskaric* inheritance that I have created for myself, can put me in a position where I can take pressures from the top, from the bottom. I am what I am. This the Gita calls *'sthita prajna'* [state of steadfastness].

It is no use reading the Gita *paaraayana* [recitation], you know:

Sthitaprajnasya kaa bhaashaa samaadhis tasya Kesava.

Sthitadhih kim prabhaasheta kim aasita vrajeta kim.

[What, O Kesava (Krishna), is the mark of the man of steadfast wisdom, steeped in samadhi? How does he speak, sit, and walk?]

And then the Lord goes on to answer, but we just read it again and again in Sanskrit without understanding its meaning. Forgetting what the Lord Krishna says in the Gita — "Under all circumstances he is unmoved, because in his consciousness he is linked to me within himself. I am his buffer."

So this is my humble statement of the aims of Sahaj Marg. We are not here to produce buffers by any means. But such saints have always been the great buffers, between us and our destiny, until they were able to

eradicate our destiny. Sometimes by a mere glance, sometimes over a process of months or years, and then we, in turn, become attached to them as a second buffer and third buffer. Thus alone can the shocks of existence be not only totally mitigated, but also removed from our existence. Such a person alone is *sthita prajna*, such a person alone can be a *rishi*, can be manager, can be a boss, can be a slave, can be a servant. He can be anything. Therefore it is said of such a person that he who can be anything, anywhere, at anytime is God. Therefore such a person is like God. Therefore this is the process of divinisation.

Therefore I respectfully submit that the 3-Ms of management must first start with men, machinery and end with money at the last. Money can be made again and again. Machinery can be made again and again. They are replaced all the time with new machines, more modern, better evolved, better developed. We are adept masters at developing machines and money. But we have lost the ancient tradition, the ancient way, of developing ourselves. So when two Ms out of the three 'M's are highly developed, and the third M is not developed, it is like a rudderless ship with a very powerful engine but no direction. So Sahaj Marg gives us the ability to give a purpose to existence, a goal which we have to achieve, the strength to achieve it, and all of it from within. What the Master does is just to ignite that lamp. You may have a candle six feet tall, but you need a humble matchstick to light it. That humble matchstick is the Master. Make use of Him.

Thank you.

That Thou Art

Brother Durai doesn't need any introduction to our abhyasis. Though rather apparently he is a newcomer, five-year-old abhyasi, I think, not very senior, not very junior. But nevertheless, coming from a Catholic background, from the Christian tradition, I am happy to see that Master has produced in him a good worker for the Mission. I don't want to extol him, but I am speaking specifically about him because it is generally considered that only Hindus can become good abhyasis, that Sahaj Marg, having come out of the ancient Hindu tradition, is a special privilege for the Hindus, that the Hindus can do it better than anybody else. You know, it is something like the arrogance that the French cook best, the Germans are the best technicians, the British are the best shopkeepers, things like these grow into a tradition. But, there are certain traditions which can harm. One such tradition is that spirituality is the preserve of Indians, and that Indians are protected in spirituality, and it is best practiced by us.

These are all myths. Babuji Maharaj has said several times that spirituality, of the Sahaj Marg tradition especially, is better practised by the Westerners. Though they may be a few, they put more heart into it, they give it more devotion, they give it more attention, and for the time that they practise it, they do it with a total involvement. The Hindus, unfortunately, think that because they have a great tradition, they don't have to do anything today. It is like a stupid fellow whose father leaves him twenty crores at the age of eighteen, and by the age of thirty-two he has not only spent all that twenty crores, but he has spent himself and is dead.

I have a great suspicion of these old traditions which don't produce anything new. It is better to have cow-dung which will fertilise my field and produce the next

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Speech at Calcutta, 16th February, 1991.

crop of rice and wheat. Few of us will touch cow-dung. We don't want to smell it, as we think it is dirty. We leave it to the servants to remove it and throw it away or put it onto the field, forgetting that it is what is going to give me the next crop from which I shall eat. And, we extol our traditions in our temples and in our stupid books in Sanskrit, which produce nothing but corruption, greed and misery, and protectionism. *Satyameva jayate* [Truth alone will prevail], in the land in which *satyam* [truth] is hardly ever spoken today. *Naanrutam* [Truth] in a country where only *anrutam* [untruth] is practised today.

So you see, I would rather throw away the Hindu tradition and live with a freedom from which I can go on, than to be shackled by it into a slavery of traditions, which has given me nothing but an emptiness, which has nothing for me in it. I hope these books of ours will create a new tradition of freedom, liberating us from the shackles of a religion and a culture which have proved burdensome, because without contributing anything, they are holding us in thrall. Not enthralled, but in thrall. We are prisoners of our past. I would rather be a prisoner of the present. It is better to be a prisoner of the future, to be bound with one who represents for me everything that is in the future. I would rather enslave myself to Him than to a *rishi* of the past, who has no meaning for me, whose presence I have never felt, whose dignity I have not known, whose greatness I have not experienced, whose teaching I have never followed. It is a waste of time.

So, I would like Hindus to be un-Hindu-ised. Like brother Durai is no longer a Christian in the strict sense of the term, we should not be Hindus anymore. We talk of a *Sanatana Dharma* [the original name for Hinduism, literally means the religion without a beginning]. For us, that *Sanatana* does not exist, the *Dharma* is not practised. We only borrow from it when we have nothing else to borrow. The Americans give us the material borrowings that we need, and our ancient tradition gives us some sort of underlying cultural background from which we borrow when we have to hold up our head in a spurious and false dignity.

It is time that this society should change. We should not have to borrow from the past. I cannot borrow money from President Wilson or President Hoover; I have to borrow from Bush today. So, it is better that even our borrowing should be from the present. The past is useless if the present does not add to that past. It is like a businessman who is eating his capital all the time. The capital was created in the past; there is no profit to add to it, and he is eating the capital: one crore becoming ninety lakhs, becoming seventy-two lakhs, becomes forty-three lakhs, becomes zero lakhs in five years — he is a beggar.

Similarly, when we are only borrowing from our past, from our tradition, from our culture, from the greatness that was, I suspect that we have already eaten away all that culture, all that capital of the cultural background that we had, which was built up with painstaking effort and pride by the great *rishis* of the past. That capital has been eaten out, perhaps even before Buddha arrived on the scene, perhaps before Mahavira arrived on the scene, perhaps even before Lord Krishna arrived on the scene, because Krishna already speaks of "*Yadaa yadaa hi dharmasya glaanir bhavati...*" ["Whenever dharma is threatened, I arrive."]

If you look to the ancient Indian tradition, we have always had the problem of *dharma* [righteousness] being established, and *adharma* [non-righteousness] rearing its ugly head, dirty head, and another *avatar* [incarnation] having to come and rectify the situation. I think the *Sanatana Dharma* society of India has been the most rectified society in the world. It is the ugliest, the dirtiest, the most corrupt society, because so far not less than seven or eight, I don't know the number, *avatars* have come. I wonder what God thinks of us! "How often shall I go to India again and again?" No, look at it from His angle! "It is the only country in which I have to present myself again and again, and those stupid people think they are great because I come again and again on that soil." Don't they even think that the house to which a doctor goes

again and again contains sick people? Don't they understand that the more often the doctor has to go there, the condition of the patient is more and more critical? Don't they understand that if I have to send higher and higher doctors there, greater and greater specialists, that patient is perhaps dying? Yet they are proud, they take pride in the fact that the doctors and the specialists are coming to their house every morning now. Tomorrow they will come twice a day, day after tomorrow thrice a day. Who will come on the fourth day? The undertakers.

So, let us not be proud that God comes to see us again and again. God comes only to a society again and again from which nobody goes to God. If we would but have the temerity, the cheek, the courage, the aspiration, the ambition, or the guts to go to Him, He would not have to come to us. A mother goes looking for the child which is lost; she goes into the snow looking for the lost child. If the mother is wailing and beating her breast, and is moving out of the house, immediately the neighbours understand. "What happened? Have your children not come back?"

So you see, let us not be proud of this fact that India is the land of *avatars*. Let us be a nation which can **send** avatars to other worlds. Until then, we have no justification to be proud or even to look anybody else in the face and say, "We are a spiritual nation, we are a truthful nation, we are a law-abiding nation, we are a righteous nation." But we are none of this. We are the antithesis of all these values.

So, brothers and sisters, remember that there are two sides to everything. God comes not because He loves us, but because we need him most. Like the doctor comes when we are sick and the undertaker comes when we are dead. If, outside a house we see the undertaker's van three times a week, it shows three deaths that week. I believe this is the land of Yama, because the *Ashtanga* [Eight-fold] yoga starts with *Yama, niyama, asana, pranayama,* etc. This is the land of death. And death not merely of the body, because it happens everywhere. Death not merely of the mind because that, too, happens

everywhere. But death of that which should never die, which by definition is imperishable, indestructible, never was, never is, and never shall be — the heart. That is why, perhaps, my Masters had to come, to give us *pranahuti.* They had to offer us life of life — recognising the fact that Hindu society is a condemned society, is perhaps a damned society, where the souls of people don't exist anymore, or if they exist they exist in shell form — to be revivified, reactivated. Therefore, one had to come to give life of life to that life — a life which was dying, perhaps almost dead.

It is the mercy of Lalaji Maharaj that he came and gave us Sahaj Marg. He gave us pranahuti, and like a dying flame in which you put a little *ghee* and it comes up again into a bright grand flame, his hope was that Hindu society can be revived, made true to its past, made true to its cultural origins, and made into something which can contribute to future generations. That somebody is worse than us, does not make us good. That somebody is more foolish than me, does not make me wise. That somebody is more sick than me, does not make me healthy.

It is no use comparing ourselves with societies which we claim are worse than us. Perhaps they are only worse superficially. I remember asking Babuji this question — you might have read it, perhaps, in *India in the West*, or somewhere else — how the so-called corrupt West, immoral, unscrupulous in many ways, is yet the winner of Babuji's heart? Why? He said, "Because, even in their corruption they are superficial." In our corruption we are deeply involved — our soul is in our corruption. But for them, corruption is a play, their love affairs are a play, they don't think of it again. For us, it looks very heartless, loving a woman for three months and then throwing her off. But we marry a woman of whom we never think perhaps again, except on the day of the marriage! Which is better?

So, as the saying goes, one who lives in a glass house should not throw stones. We are not today members of a society which can afford to criticise anybody else, anywhere

else, and anytime else. We don't have the right; we don't have the moral right. We may have the scriptural right, we may have the traditional right, but today we have lost the moral authority, the moral force to speak against anybody else on anything. Before we can afford to do it, we have to call back again into ourselves that tradition which we have lost — which we have rejected for a mere pittance of worldly existence, worldly wealth, worldly welfare, worldly name, worldly fame — which alone can give us the moral authority to speak against anything. When we have no authority to speak against anything, we don't have values with which we can speak **for** something. Therefore, we are an impotent society, unable to do anything, even in our own country for ourselves. This is true politically, this is true economically, this is true in every sphere of human activity. It is unfortunate but it is truth, otherwise He should not have had to come here.

So, Lalaji should be praised, of course. Blessed? We cannot bless our Master. Who are we to bless the Master who is the source of all our blessings? We praise him from our ignorance, without understanding what he was, what he is, what he has done for us, what he tried to do for us. Because we did not or do not practise what he wanted us to practise.

If you want to know whether a recipe in a cookbook is good, you have to cook and see. "Oh, you know, this is a wonderful recipe!" "Why?" "Oh, there are six eggs in three baskets." "Oh? How is that good?" "Two eggs in one basket. Because the old proverb says, 'Don't put all your eggs in one basket.' So, it is good in one way that there are six eggs in three baskets." That is not a recipe, that is not cooking. So, if you want to know what a recipe is like, cook, eat, and see. "Read and enjoy, do and feel," means read and enjoy, and then do and feel. So, books are to be read and enjoyed, and then to be acted upon, acted by, lived by, and then the truth of what is said there to be felt in our own experience.

The other day I was amused in another place where a man misquoted this, and said, "Read and feel." I didn't

want to controvert him because he was speaking in public. Even quotations we do not know properly. "Read and feel." Then what? Do and enjoy? That is what you are doing all your life in India. In India we are doing nothing but "Do and enjoy, and read and feel." That is why there is so much of crime and erotic literature around.

Please, before you quote, understand what you are quoting, whom you are quoting. There are hundreds of people who said "Dawn of Reality" instead of "Reality at Dawn". Even titles of books you don't understand properly. I remember one preceptor came to Babuji Maharaj many years ago. He said, "Babuji Maharaj, such and such thing I heard, is it?" Babuji said, "Yes, it was published in the *Patrika* last month. Don't you read the *Patrika*?" *Sahaj Marg Patrika*, which is the official magazine of the Mission, and the particular preceptor was a subscriber. But he never read it, and he was caught by Babuji himself. So, we should buy books only if we want to read them, we should read them only if we want to act by them. We should act by them faithfully, truthfully, sincerely, with integrity to ourselves.

We are fed in Sahaj Marg at three levels: the physical, the mental-intellectual, and the spiritual. Our *bhandaras* [spiritual gatherings] feed us at all three levels. It is saddening to find that before our lectures start, sometimes people start walking away, because they are anxious to be the first in the queue for the breakfast or the lunch or the dinner, whatever it may be. This morning, too, it happened. We may say that Babuji Maharaj would not have spoken about such a thing, but Babuji Maharaj has ordered me to speak on all the things which he did not speak about, perhaps he could not speak about, sometimes he did not dare to speak about. These are his instructions, and I obey.

When we walk out of a program it is an act of disrespect to the speaker, to the chair, and to yourself. It also shows up your character for a very flimsy one, that you are more concerned for your breakfast than for what you are going to hear here. Breakfast you can have again

and again. What you are told here you may never hear again. So, please do not give importance to food. I am looking forward to the day when we shall have these three-day seminars without any food whatsoever. No kitchen, no food, no purchases, no rice, no dining, no nothing. Only spirituality, with talks. I sincerely look forward to your co-operation in very soon evolving a structure for our *bhandaras* where at one stroke we shall eliminate sixty percent of our expenditure, sixty percent of which you have to bear, too. Because this fascination with food, this unnecessary preoccupation that, "When will this end so that I may rush and stand first in the queue?" I mean, I don't know how to describe it. It is too childish. It is saddening. Why do we come to *bhandaras* if all that we are going to do is sit and eat here? We might as well do that at home, where I'm sure we'll get better food than what we get here, or in hotels.

So you see, the physical level of contribution of Sahaj Marg is basic to human existence. It is what you get anywhere, everywhere — food to keep body and soul together. Body and soul have to be held together only for one reason, that only in the human condition can you evolve to the highest. That is why when people die, they don't automatically get liberation. If they have not earned their liberation while they are alive, they do not get it when they are dead. So, please make sure that you have that. Please make sure that you keep your body and soul together merely for this purpose, what I would call the existential purpose of existence. That from this body, with this as the takeoff point alone can I evolve into the higher spiritual existence, beginning with liberation, passing through realisation, culminating in the merger or the *laya avastha*. If that is not the purpose of keeping the body and the soul together, there exists no other purpose, except to waste. One might as well die quickly with the hope, with the prayer, that we'll be reborn in better condition from which we can evolve sensibly.

I repeat, the physical existence is solely for the purpose of fulfilling the spiritual goal, to evolve spiritually

— without which, physical existence has no meaning; it is a burden, it is a pain in the neck. I don't believe anybody has found any pleasure in physical existence. You all know that pleasures are very transitory, very brief. Pain is a better reality, it is more long-standing.

No pleasure lasts beyond a few minutes, even the drunkard's. The headache and the vomiting that he gets afterwards is more of a reality than the so-called pleasure that he had when he was in his cups. Even the food — you eat it and it is gone. Even connubial bliss, supposed to be the highest form of pleasure, which the Upanishad extols as *Manusha-ananda* [human bliss]. This is what the Upanishad says, you see! It is taken as the unit of human pleasure from which they multiply into hundred times into hundred times into hundred times, culminating into *Paramananda* [highest bliss]. Crazy thing, but it is a funny thing that even the *rishis* could not find a more pleasurable thing which they could call the highest.

So you see, our tradition, there too, has erred. The pleasure of physical union is extolled as the highest, that is the *Manusha-ananda,* from that the *Devananda* to the *Brahmananda*, it goes on a hundred times, that hundred times, that hundred times, in excess. You seek the *Brahmananda* in this *Manusha-ananda*, which is a waste of time, which only leads us into a false by-way of search.

So you see, the physical level is solely for spiritual existence. It is the foundation. It is like a foundation of a house. That foundation which cannot bear the superstructure on it is no foundation. "Build not thy house upon a foundation of sand," says the Bible. Why? Because it slips. And, I beg to say again that our culture has been our quicksand, because it has given us a false prestige, a false glamour.

Even today the Westerners come here seeking that which they rarely find. They go back disillusioned. It is because the bulk of India today is a quicksand of corruption, greed, lack of faith, and these poor Westerners who come seeking, unless they stumble into Sahaj Marg by accident, go back disillusioned.

So, don't come here for the physical gratification, which you can find anywhere else. If that is your **only** reason for coming here, please stay away. Sahaj Marg also gives you the mental food that you need, the intellectual food that you need, thoughts in books by the Master, by Lalaji Maharaj, by others, which are published only for your benefit. You must spend some time on that, too.

Sravana, Manana, Nidhidhyasana. *Sravana* is lectures you are hearing with your ears. *Manana*, meditating on the thought that there is light in the heart. Apart from that, on other occasions and other times and other places, thinking over what you are hearing, what has been written in books, what Babuji said, what Lalaji Maharaj said. *Nidhidhyasana*, establishing it. The third and the highest is, of course, the spiritual nectar that flows uninterrupted all the time thanks to their grace. That, we should not miss under any circumstances.

It is no exaggeration to say that during these *bhandaras*, the atmosphere is something very special. It is like a man who is going into the pond and getting out, getting into the pond and getting out, getting into the pond and getting out — 108 times as we do in religion. It is coming and going, coming and going, coming and going — dips. We don't want dips! We want to drown. People come and say, "Sir, I have never experienced drowning condition." Well, you have never drowned! How can you experience drowning condition without drowning? Have you taken time to drown? Or, are you that Ganga *snani* [one who bathes in Ganges] who holds his nose and walks out with even the back of his head not yet wet?

I have seen people bathing in the Ganga, this part is wet this part is wet, this is not wet, this is not wet. Ganga-*snan*. In Bengal they say, "Ganga-*snan hoye gache*." ["I have finished the bath in the Ganges."] Then the origin of the Ganges, if you go there — Rishikesh, they take it home in bottles. I personally don't believe that Ganga-*snan* can be efficacious out of a bottle. It is a religious practice, you see. They have these sealed vessels, one-rupee bottles, five-rupee bottles, twenty-rupee bottles

— the richer, the bigger the bottle. That is the way of whisky and brandy, not of Ganges water. But this is the hypocrisy, that we think we can take away some water, and bless ourselves at home. He who has no guts to step into the Ganges and bathe in that cold water, perhaps drown in it, is not going to get any measure of satisfaction, even a spiritual benefit, by taking that water and sprinkling it on his head. Sprinkling is no use.

I have told one joke very often. I would like to repeat it, because I am very fond of that joke. One Chinaman was converted into a Christian by a Father under the Catholic tradition, and Lee Wong became Tom Chinaman. He was told, "You should not eat meat on Fridays. Meat means no flesh, no meat, no fish, no poultry — nothing." Twenty years after he was made into a Christian, Lee Wong was going along the streets of, I don't know, Boston perhaps. And in one window outside a restaurant, there were very succulent things – beef and fowls, fish, and you know, everything. This idea was pricking in his head, "Father has said no meat." He said, "Well, *dekha jayega* [let us see]," and he went into the restaurant and ordered everything — fish, lamb, curry, roast — and he was merrily eating when, unfortunately, the Father walked in. He said, "Tom Chinaman, what are you doing?" He said, "Father, I eat. Tom Chinaman eat." "Yes, but what are you eating?" He said, "Father can see." He said, "But this is chicken, this is fish, this is this, this is that." He said, "No father, it is all vegetable." He said, "Tom Chinaman, you are not only eating all this, but you are telling lies about it. Two sins, not one." He says, "No Father, Father make mistake — all vegetable!" He said, "How do you make that out?" "Twenty years back, Father take little water, sprinkle-sprinkle, and Lee Wong become Tom Chinaman. Today I take little water, sprinkle-sprinkle, and all become vegetable!" [laughter]

This is what we are doing in Hinduism. It is a very pointed joke for us — not for those Christians – hypocrites, and even worse hypocrisy for the Chinaman who got converted; it is for **us**. We are also taking little Ganga water, sprinkle-sprinkle, and all our sins are gone!

So you see, we have to expose all this stupidity, this greed, this corruption, this utter lack of faith, because of which we go to more temples, and spend more money on temples. Put the heart back where it belongs. Practise with fidelity, with dignity. Why do I say dignity? Because, when you go to religion, you go as a beggar. Either you go to ask for something, or you beg to be absolved: "Please forgive me." What is this repentance? Repent for what? Babuji Maharaj has said true repentance is not to repeat the same mistake again. But our repentance is only that the sin may be washed off and we can continue to sin afresh. It is like our accounts books. Balance sheet is there with false entries for the shareholders, and new books of accounts created on *Diwali* day, with *puja* to Lakshmi on one side and with *jua* [gambling] on the other at night.

You should not laugh. You should weep at the state of the Indian culture and tradition. Please remember that we have three levels of existence: physical, mental-intellectual, moral-spiritual. The highest is the spiritual. Nobody should ever miss a sitting for any reason whatsoever if they are here. Second is the mental-intellectual. It should be given more importance than the physical, which is the food that you get. I hope that abhyasis will become aware of more and more of these things. It is necessary that I have to speak openly about many things now, because when we assume that abhyasis are good abhyasis, it is like a doctor assuming that a patient is a good patient. There is no such thing as a good patient, because a patient is a sick man. If sickness is good, he is a good patient, otherwise he is bad. He can be worse — he can be dead.

So, if you are going back to the ancient tradition of *Asatoma satgamaya, tamasoma jyotirgamaya, mrityorma amrutham gamaya* — from darkness lead me to light, from ignorance lead me to knowledge, from death lead me to immortality. There you find embodied these three levels of existence. *Andhakar* [darkness] is ignorance. So, everything is there in the past. We have rejected it, we have not understood it, we have chosen not to understand it.

Languages do not die, men die. But if Sanskrit is called a dead language today, it is because perhaps people did not want to know Sanskrit, because then they would have to read the Upanishads and the Vedas, and they would have to follow them. It is better to say, "I don't know Sanskrit," and be happy. "I don't know English, so I don't buy these books." Many people say it.

So, always remember there are three levels. It is the third which is the highest, second which is higher than the lower, and the lowest is the physical. The physical must be satisfied, but the mental and the intellectual, that too has to be satisfied. But the spiritual progress you see, perhaps, in Vivekananda, for instance, he warned us of this intellectuality, and made the bold statement that a time comes when we have to respectfully bid the intellect goodbye. But till then, we need it. You see, it is like a boat. We are crossing a river in the boat. While we are in the boat, we have to pray that the boat should cross safely. No leaks, that the oars should not be lost by the stupid oarsman. When we come out to the other side, then is the time to respectfully bid the boat goodbye. Not till then, you see. If you only understand these things or misunderstand them foolishly, then the person would jump out of the boat and be eaten up by the *magarmachchi* [crocodile] in the Ganga. Many people have died in the Ganga by being eaten up by the *magarmachchi,* and tradition says that it is a good death. But there is a Platonic saying, you see, Plato has said, "Die a long death." Meaning, don't come back. A long voyage is one from which you come back perhaps never. The longest is supposed to be death from which you should not come back. But people come back again and again, you see — *Punaraagamanaayacha*.

Here in Sahaj Marg we do not recognise death, we do not want to return from death. We want to go on and on, bidding Yamaraj goodbye even before he comes to us, respectfully. "*Swagatham* [Welcome], but don't come nearer, because I belong to Him." Nobody has the right to say this, or never had the right to say this, unless you are

a disciple of His, in the sense that a disciple is one who is disciplined. Every Sahaj Margi is not going to be liberated. This is too facile and it is rather self-seeking. Throwing yourself on his mercy instead of upon his goodness. Mercifully he may do so many things for us, like you give a beggar and you throw him half a *paisa*. That is an act of mercy. You call it charity, it can be called mercy. But we should have the freedom to go to him like sons of the father, like children of the father. We don't even have to knock. "Knock, and it shall be opened unto thee," is for visitors, is for beggars, is for people who want payment of their bills, not for the children of the house. They have the freedom to bang against the door and break it open if necessary.

I would like to close this talk with something I read about Christ's crucifixion, which made a very good impression on me. You know he had these two robbers crucified alongside. I don't think the Christians themselves understand what it signifies. But he tells these robbers, "Don't be afraid, for before the day is out, you and I shall both be in our Father's kingdom." This is a very telling point. Christians must understand it more than us. Robbers, thieves, crucified along with the Lord Almighty, Son of God, as they would have it, he has the guts, the courage, the conviction to say, "You and I are bound for the same place, provided I forget my saintliness and you forget your thievery." Both are bars. Saintliness is a bar, because you are proud, you become arrogant, you say, "I am a saint." And the robber and the thief is also barred from that heaven because he is too conscious of his weaknesses, his having taken away other people's goods. All this is associated with the self. "I am what I am." Hinduism has the conviction, the wisdom to say, "That Thou art." — "*Tat twam asi*." Don't think of this. And who is 'That'? *Tat twam asi*. [Points to the heart]

Thank you.

Children — Our Future

And like our little child here, my wealth is also only my Master. Now, without knowing, innocently — she is still a child — she has told the biggest truth. What is your wealth? Your wealth is your Master. This she knows. Older people confuse with so many other things: "My wealth is my house; it is my business; it is my children." Of course, children are our wealth, but no child is the individual wealth of its parents. When we stop thinking of children as ours — "**My** child, **my** daughter" — but children as a class of human beings, as the wealth of a society, as the wealth of a nation, as the wealth of the whole world, for instance, then there will be a more rational and loving approach to children's education.

Now, each father, if he is well off, puts his child in a good school. But for every good child in such a school, or each child in such a school, hundreds and thousands of children who are possibly future geniuses and saints and philosophers, are becoming beggars and criminals. Why? Because our society and our constitution, though guaranteeing equality, in reality practises preferential treatment for some and condemnatory treatment for the many. This brand of socialism that you are practising in this country is awful. It is only socialism in name. The equality that you are parading is only — what I shall say — a fraud on our people.

If even our children cannot have equality of opportunity, what is that society talking about when it preaches equality and fraternity and everything like this? We are telling lies to ourselves. We are lying to our children. We are condemning most of them to our unfortunate existence. We are branding them as criminals, thieves, robbers, perverts, drug addicts. This is a creation of our society.

Speech at Mumbai, 22nd February, 1991.

Various people have criticised me that I spend more time with children — I think very rightly, recognising that in them lies the future of this world. The older people are the past generation. What they have contributed, they have contributed. Now they are living on the interest that they have put as capital, their work, and their pension. So, they are living in the past. "Oh, I did this, I did that, I spoke to so-and-so, I had such-and-such a certificate." It is all in the past. If you speak to anybody above the age of sixty, he is living in the past. They are part of the history of humanity, of their families, of themselves. Sahaj Marg has nothing to do with the past.

Now, I don't mean at all any disrespect of the older people. I am an old man myself, and I would like some respect at least from the younger generation, but not just because I am old. As Kabir said, "If age is to be worshipped, it is better to worship the mountains. They are far older than us!" Age must be respected, not in the sense that, "I am older, you are younger, you are a damn fool, and I am wise." No old man is *ipso facto* wiser than the young. There are some wise men, as there are some wise children, too. There are many old fools, as there are many young fools, too.

So, foolishness and wisdom have nothing to do with age. I hope your teachers teach you all this in school. They should be doing it if they are doing a good job. Because without farmland, you cannot farm anything. Without farming, you cannot produce anything. Without producing, you cannot eat anything. Without eating anything, you cannot digest anything. Without digesting something, you cannot live.

So, we start with the base. The base is *Bhoomi* [Earth]. Therefore, so much importance is given to *Bhoomi*. Why is *Bhoomi* so important? Because it provides the base of our existence. Even our water is held by the *Bhoomi*, like a giant cup in the oceans.

So, there lies our future. Therefore, Bhooma Devi [Mother Earth] is worshipped; *Prithvi* [Earth] is

worshipped. It is one of the *Pancha Tattvas* [five elements], the five *Tattvas* of our philosophy. *Prithvi, Jala* [water], *Tejas* [fire], *Vayu* [air] *Akasha* [space]. Okay, but it is there solidly before us, you can only dig it from here and throw it there, and it cannot be lost forever.

A living human being is a transitory potential at best. It is like a comet — it comes and it goes, and nobody knows when it will return again. It is a well-known fact of science that some comets return periodically, like Halley's comet — once in about eighty-five years. But there are many comets which may return once in a million years. There are some comets which will never return, because they go far out into the universe. In philosophy it is reversed. It is the gravestone which comes again and again — they are the comets which are coming back again and again, for a fleeting appearance here, maybe a lot of illumination and light and fireworks, maybe nothing except a dark stone passing through a universe, which does not even become aware of its existence, because there is nothing to see.

Will we leave a trail behind us when we pass through this world? Every fool knows that when you walk on sands of the beach your footsteps are left there. Therefore, the work of great men, if you all remember, sometimes is referred to as his footsteps in the sands of time itself. Why must a man be known by such footsteps, what he leaves behind? Has he left behind anything worth looking at? Or, is he just a fossil in a museum?

So, once we are old, we are past the age of our potential for anything now. We have exhausted our potential. And a merciful society, composed largely of old men, governed largely by old men, therefore governed by selfish old men, looks after itself, passes pension rules, pension laws, etc., and takes care of itself. Who takes care of the young? Do you provide them a pension to **start** life with? Are there any LIC policies which says, "Per month I will pay your child so much, even while you are alive."? Why should they pay only when I am dead?

What has society done about this? Have they thought about this? Like an old man needs his pension, the young need their pocket money to go to school with, to buy whatever they need — books.

So you see, our society is a society composed of selfish elders, looking only after themselves, giving lip service to the young, pretending to look after them, but using them as tools for their own ego-fulfilment, casting upon them burdens beyond their strength to bear, demanding from them a similitude of professional activity, or whatever it is, as they are indulging in. A doctor's daughter must become a doctor; an auditor's son must become an auditor; a lawyer's son, similar. Why? Because I have a practice already. But he wants to be an artist; she wants to be a dancer, for instance, or a painter. In that lies her genius of expression. But the parent says, "Don't be stupid! Which painter made money?" The child replies, "But Papa, are you only living for money? What about the artists of this world? What would you do if there is no art gallery in Bombay, for instance, or a planetarium, or trees along the gardens?" But we have lost this ability to perceive these things.

Today, our world is made up of money and money and more money. Our children don't like it, thank heavens. Most children don't like it. They know it is an artificial life, an artificial environment. It is a golden cage in which they are being put, and trapped, and their soul is being stifled slowly, progressively. Now, I think that if you don't look after your youth better, they will rebel. Because, they are getting more and more forward, more and more aware of things, more and more aware of the perfidy of their parents, of the restrictive interests of their parents who pretend to love them, but want them to be like a parrot in a cage, to sing at their command, to come out at their command, to eat at their command, to wear the dress that they are saying you must wear. But they say, "For heaven's sake, give me my freedom, give me my liberty, let me express myself!" "No, no, you shall express yourself as **I** choose, because you are **my** child."

So you see, these young children are here to teach us, or show us in a reflection like a mirror, what we were, the potential that we had, the potential which we misused, which we failed to express. And here we are — useless, stupid, selfish, self-centred old men and women with nothing to do except to corrupt the young, because we are corrupted in ourselves.

It is like this *saas* [mother-in-law] and *bahu* [daughter-in-law] business. "My mother-in-law criticised me. You know what a life she gave me? How do you think you are any better than me?" So, generation after generation of poor *bahus,* suffering from the stupid nuisance of mothers-in-law. The poor son in between does not know what to do with this woman, does not know what to with that woman, caught between two women — both frustrated, both annoyed, both angry. When this cycle, this vicious circle is going to come to an end, nobody knows. But some day the *bahus* will rise, I hope, and that day the mothers-in-law will have trouble. They have to go to the *puja* room and do *Ram-naam* [chanting the name of Lord Rama].

And, in old age at least, they must think of God, think of salvation, think of the future. All their lives they have been thinking only of the present, and presents that the present can bring — more wealth, more position, more power, more name, more fame. They have never thought of the future, and even if they thought of the future, they are sucking it (dry) in the present. [bell rings] We shall stop! [laughter] No?

What I mean is, even there you know, most people who are anxiously, avidly, avariciously making money are killing the goose that is laying the golden egg, because they are swindling their businesses, sucking it dry before it can give, milking a cow in which there is no milk yet. Therefore, you find so many sick industries, lost units, irreparable industries, insolvent industries. Because, if a rational and regular and honest yield is twenty-five percent, they want fifty percent to be taken out of it by some means or the other — killing the goose that lays the

golden egg. Now, every child knows from school that you can't kill a goose that lays the golden egg; you are entitled only to that one golden egg every day.

So you see, old age makes us avaricious, materialistic, inhuman, with lack of faith in God. Every day I am speaking to old men and old women who have no faith in the gods that they worship in their temple, who have no faith in the mantras that they are chanting all the time, who don't know their meaning, and yet go on doing it like some drowning man holding on to the piece of bamboo which is useless for him.

At least let us learn from the young. You don't pick up dead blossoms from the garden paths. They **were** flowers; today they are useless. We cut fresh flowers, we want fresh grapes, we want fresh honey, we want fresh milk. Let us have fresh human beings. Parents must learn to take a subordinate position. Parents must learn to put their children's interest ahead of theirs, knowing that the children represent their own future. In the future of their children lies the happiness of the parents. We are only concerned about our children when they are sick, or when they are in jail. Not till then. Till then, we allow them to run wild. There is no control because there is no love.

They say, "We love our children," but they are too busy making their own pots of money to even give them half an hour a day. And when the children approach and say, "Papa, what shall I do?" "Don't bother me. I am paying 200 rupees a month for your school. Go and ask you teacher." "Mummy, what shall I do?" "You know, daddy is such a wonderful man. He loves you so much." These women tell so many lies about the fathers to their children.

For heaven's sake, mothers, please tell your children the truth. Tell them, "Your father is a drunken lout who doesn't care for your family; he cares only for money. You come to me; I will tell you something, what I know." The child will be happy. Every child knows that the father is a drunken lout, and the mother cannot hide this fact. What is there to hide? The children know they are playing cards.

I know eight-year-old children who know about the love affairs of their parents and they are whispering among themselves. Eight year old children! And we think they are innocent, they don't know anything.

You can never tell lies to children. They are too innocent and too much aware. Therefore, they catch everything that is in the atmosphere. Beware of lying to your children. It is shameful, it is a disgrace, and it is a lie to yourself. Every time you lie to your child, you are lying to yourself. Please tell them the truth. "Yes, my darling. I am a drunkard. I don't know what to do." "Papa, why don't you come and see this Sahaj Marg? I know people who have been drinking; there they have stopped. Why don't you come?" "I don't want to stop." "Then why are you talking like this?" "Yes, dear, I want to stop." "Come with me."

You know, every time in our satsangh, at least one man stands up and says, "I started Sahaj Marg; my drinking stopped." He didn't stop drinking. The drinking stopped. It is as if the bottle rejected him and said, "Go, you are no longer of use to me."

So you see, you must take — like young take the help of the old when they are dependent, the old must take the help of the young when we are dependent on them. It is but natural. It is a symbiotic relationship. What is shameful about going to the young? If there is a guru eighteen years old, we flock to him. We don't say, "Oh, he is a young fellow. He doesn't know anything." If he is a four-year-old guru, we say he must be God himself. If he is two years old we say, "Another avatar!"

Parents, it is my job to now train you and deal with my children myself. I have to train parents now. We have to go back to adult literacy, not in the traditional sense, I hope, but in some idea, in some way, to put this consciousness and this awareness in you that your children are the future, not only for your family.

That is why you are so crazy when a newly married couple don't have children. You go to astrologers, you go

to doctors, you go to gynaecologists, you go to temples, and you go to gurus. Five! First the doctor: "No, no, everything is normal. Try again." Yes, initially it is fun to keep on trying. But later on it becomes desperate, later on it becomes tragic. What is the use of trying when it is not going to yield any fruit? So, doctors are discarded.

Next, you go to an astrologer. "Yes, when Sukra enters Makara, and Saturn is in a favourable aspect, surely there will be a conception." Conception of what he doesn't say! [laughs] It may be a new industry, it may be another love affair, it may be anything. We stop with the word 'conception', we are happy. We give him his 100 rupees, 200 rupees. Just to make sure, we go to another astrologer. And he says, "When Sani is in Makara and Rahu is looking from here." "When is that?" "Well, maybe in four, five years." "No, but it is too late." "But it is possible even before. I am not saying it is not possible. It is possible, but in this it is sure." "What is sure?" "For conception." Not a child. Alright. Two out of three, three out of four.

Then you go to the temples. "Go to Rameswaram. You know, my daughter-in-law did not have a child for six years. She went to Rameswaram, and immediately had a child." He goes, comes back futile. So, this *chakkar* [circle] begins. Why? Because a childless couple is useless, like an apple tree which has no apples, or a mango tree which has no mangoes.

Why do you want this child? Because the *parampara* [lineage] — the Parekh family or the Ghosh family or the Iyengar family — must be carried on. Carried on for what purpose? Nobody knows. Why is this Ghosh family, or Parekh family, or Iyengar family so important? How does it deserve to be continued in the future? Have they done anything to deserve it? When they have done nothing to deserve it, nature says, "Cut this. This is useless." Like you cut down a mango tree which doesn't give fruit, you cut a family which has no need to exist, which has no right to exist, because it contributes nothing. You are understanding?

So, even to have progeny you must have contributed something to the mainstream of civilisation of existence of the future of this world. If, in that spirit you undertake your child, well, you produce children who are worth existing, you propagate the name of a family which is worth existing. Therefore, we have these traditions of the Bharadhwaja *gothra* [family, race, lineage], the Vishwamitra gothra, the Vashishta gothra, the Kashyapa gothra, etc. The great people who started a tradition, who started a family, and their name is still living because of their greatness. Unfortunately, with every new generation of these gothras, their greatness is getting diluted and diluted and diluted and diluted, until Vishwamitra will be forgotten, Vashishta will be forgotten, Gauthama will be forgotten, Kashyapa will be forgotten, all the old *rishis* will be lost. Okay. That is in the nature of time. What about creating new *rishis*? What about the Vishwamitras and Vashishtas of the present, whose name and families and lineage will last for thousands of years in the future? What are we doing about that? Nothing.

So, to have a child is not enough. Every pig has it, every dog has it, every monkey has it. How is your child any better than their children? In nature, a child is a child. How much your children adore a little puppy, or a little goat — just-born kid. "Daddy, daddy, look!" "No, no, *chi-chi,* it is dirty. Throw it away. I am a Brahmin. A dog should not come into my house." But, for the goat mother, her goat child is as lovely as your child is to you. Have you ever thought that the goat mother will bleat in anguish if her child is taken away? Have you ever thought of the cow mother which is going to kill herself when her child is taken away?

[break in tape] ...because milk will not be available for the human beings who want that milk. Nature produces cow's milk for cow's children. But human mothers don't want to give milk to their children for various reasons, which you all know. So, we do stupid things not to give that child our own milk. Mother's milk, which nature made as the best food ever created for our children. Why?

"Because my shape will go, my beauty will disappear, I will have wrinkles." So what? We are all destined to have wrinkles. We are all destined to lose our shape. 38-22-38 is not going to last forever, not even in a bikini — you will look more awful in a bikini than now. That is why Indian women wear sari. Yet we sacrifice our milk, take almonds, become fat, and rob the cows of their milk, to which **their** children are entitled.

When you recognise the justice that everything in nature has its sphere of existence, its right to exist — what you call 'co-existence' in the Gandhian ideal, is nothing but a recognition of this right that all must exist. Everything has a future.

Today, when the environment is polluted, perhaps we have redemption, we have reclamation. We are worried about fauna and flora, and Baghdad lets loose an oil slick and we are worried about marine life. Who thought of this marine life twenty years ago? Why today it has become suddenly important? It is as important as the Moon, which if one day is suddenly destroyed, we will have no more moonlight in the night, no more romance in the moonlight, no Taj Mahal by moonlight, no more moonlight dinners for the people in their palace tops. The Moon is a vital necessity. It adds glamour to our existence, charm to our existence, romance to our existence, gives light in the night. It is nothing else. It also creates tides. Without tides there will be probably no marine movements. There may not be air flows. You see how its size grows bigger and bigger and bigger as it proceeds. Who is thinking of all this when you are thinking only of your money, and your flat and its decoration? Who is thinking of these things?

People have to be conscious — conscious that they are at the centre of a vast universe. They may be small, but they are still the centre of a vast universe. And the universe must have a centre, and it has its centre in each one of you. And that centre must be fixed, it must be determined, it must be immovable like the wheel. The wheel rotates, the circumferential part of it rotates — the

centre does not. It is static. You must be like that. Around us everything must move. We must be unperturbed, immovable. This is called *Sthitha Prajna* in the Gita. And, we must recognise that we exist so that the rest of the world may revolve around us, give them the opportunity to rotate, move, express themselves. And, the children are at the ultimate periphery. If the old people would recognise this and say, "Children, you should be free to do what you like. Don't make fools of yourself. When in doubt, come to me. I will advise. I will not restrict your activity. I will not impose my wishes upon you. I will not use authority to govern you or guide you. I will give you your freedom, but behave yourself, you must." I want to see which child will not behave itself then. I want to see which child will want to go out and take drugs.

They would be far happier at home. There is a harmony, there is a head of the family who is a benevolent guide under all situations available, who has the strength to say, "I don't know" when he doesn't know, who has the strength to say, "I know" when he knows. Both are strengths, remember. To say, "I don't know" when you don't know is as much a strength as to say, "I know" when you know. But people think that only when they tell lies they are strong. "Two and two, *Thatha* [grandfather]" "Five." "*Chi-chi-chi*, it is not five, *Thatha*, it is ..." "*Kazhuthai* [Donkey], I will beat you!" And the grandchild knows that "my *Thatha"* is not only stupid, he is crazy. Because two and two, every child of three knows, it is four, but he says it is five. "You know, perhaps he is joking." Little toddler says, "No, no. My grandfather never jokes. He is too gruff. He and my grandma are still quarrelling. He is seventy-six. She is seventy-two." [laughter] This sort of talk is going on among children.

I had once a meeting with my little children in our Augerans ashram. Twenty-two or twenty-six children came from the ages of two years to about sixteen, toddlers to teenagers. All sorts of questions were asked. One four-year-old child asked me, "Chari, do you meditate?" I said, "No." Then the child asked me, "But Babuji said you must

meditate every morning." I said, "Yes, but you know, I have so much work to do." Then it looked at the next child and said, "You see what I told you? He has work to do, so he need not meditate." And the other child was happy.

Then, a two-and-a-half-year-old child asked me, "Chari, have you nominated your successor?" [laughter] I said, "What successor?" "No, no, like Babuji made you his successor, don't you think you should nominate your successor?" I said, "Yes, but you know, I haven't found the right person yet." "Have you looked hard?" [laughter] I said, "Yes. Perhaps not hard enough, but you know, I have been looking around." He said, "Oh, Chari, I hope you find one soon." [laughter] I said, "Why? Do you think I am going to die?" "No, no, Chari, that is not important. Because, if something happens, you know, we must have another Master to guide us." Two-and-a-half-year-old child!

So you see, to think that children don't know what is going on is the foolishness of the older generation. They are stupid when they think their children know nothing. Their children know a lot more than the older people know. And, it is a tragedy that all the older people themselves knew much more when they were young than they know today. Why do they want to learn much less today than when they were young? Because, when they were young they were brave, they were courageous. Most of all, they were idealistic. Today, they have no ideals. They have only goals. "What is your goal?" "Three industries, Sir, at least." "Why?" "Because my grandfather had one, my father had two, I must have three." "How much money do you want to make?" "Sir, what is this question? As much as possible." [laughter] "What will you do with it?" "You know, my wife wants marble bathrooms, my son wants the latest shoes and dresses. You know what shoes cost today, Rs.1,000 a pair." Things like this.

We, in our aging process, are not only naturally forgetting many things, but we are deliberately forgetting many things. We have buried our ideals behind, thinking that idealism cannot survive in a universe like ours. We

have buried the truth behind, because we have come to the conclusion, conviction, that without telling lies we cannot continue in our progress, that without telling lies money cannot be made, that without telling lies progress is impossible. We have buried virtue behind, because virtue means telling the truth, not stealing, etc. — all these things.

So, virtue has gone, truth has gone, idealism has gone. Freshness, of course, went long ago. Because, in our society the pressures of society are so much that at sixteen a boy is hardly a boy — he is already an old man. Maybe by circumstance, because they have to run a family. Maybe by force of the parents, grandparents. So you see, nature takes its toll on our physiological system, but we take our own toll upon ourselves, because we are stupid, we are criminal, we are negligent, we are selfish.

I would rather look at my children's face every morning than in the mirror. What have I to look at myself? Half the teeth gone, eye is dull, hair all gone, face creased. What is there to look at? Yet I find old people standing before the mirror, counting the black hairs on their head! "Oh, there is still some black hair left, Sir." [laughter] "Oh? Who are you are trying to impress?" Going on a second honeymoon or a third honeymoon? We have even forgotten the art of growing old gracefully. Because, age has its own value, too. Old gold, mature wine, see.

Things have to mature. You don't eat a raw fruit — without a raw fruit, there can be no ripe fruit — but you wait for it to ripen. Society must teach us to ripen our fruit, not to smoke them into some form of edibility which is nonsensical when you eat it. You know the difference between a naturally ripened fruit and something which was smoked to make it ripe. It is tasteless, it is mushy. But we are smoking our children like that. They must ripen quickly. "No, no, get on with the job. You must be a millionaire by the time you are twenty-one, a billionaire at forty-one." And the children, the poor slaves to the parental will, dependent, slowly get corrupted into thinking this is the right way, my father cannot be wrong.

Yesterday, I heard a joke in Pune about a boy who was in a coma, and they called several doctors and they all pronounced him dead. Finally, they called the top specialist. He said, "He is dead." At that moment the boy got out of the coma and started shouting, "No, no, papa. I am not dead!" The papa pushed him back on the bed and said, "Stupid, keep quiet. How can the best doctor in town lie? You are dead!" [laughter]

This is what we do to our children. We kill them before they are even alive, suppress them before they are even trying to raise their heads, constrict them before they are even ready to express themselves. Teaching them all the wrong goals, giving them all the materialistic things which we should not give, giving them the wrong education. Why should he be a doctor? Because there is a lot of money to be made in it. Today, nobody thinks of being a good doctor; they only think of being a rich doctor. Lawyers? A lot of money in law. Chartered Accountant? Yes, with the greater profusion of income tax laws, more Chartered Accountants are needed. I know parents telling the children, "You do your C.A. The stupid government is making more and more laws. Nobody can maintain even their household accounts in future without a Chartered Accountant. There is future in it."

So you see, unless parents behave — B-E-H-A-V-E — and become rational parents, loving parents, parents interested in the future, through the future of their children, not only will we perish, our future will perish.

So, when this little girl of mine said, "My Master is my wealth," she told a profound truth on which you should all reflect. Every one of you should note it in your diaries and think over it, brood over it, "What does it mean? How is he my wealth? Crazy fellow, wandering around, giving stupid lectures, talking to stupid people, giving sittings to people who are not interested, most of them are not meditating, even. All that we get out of this is the prasad that is brought by a few devoted people [laughs] of which he gives two pieces at a time. I laugh because I cannot

be unhappy about anything, but you should not laugh, you should weep.

Liberty cannot be ours as long as our children are constrained. There cannot be gold at the end of the rainbow unless the rainbow has colours. There is no rainbow with one colour. And colours means children, a variety of characteristics, a variety of play, a variety of *tamasha* [fun], a variety of innocence. We must allow that innocence to grow, to bloom, to survive into adulthood and to accompany them into the old age. Because, an innocent old man is like a god in the family. He is the true guide, he is the true model to be followed, he is the true aspiration of all youth: "Let me grow into him." That is why they think of Masters, because generally they are old people, beards, things like that, and they find they are benevolent, they are giving loving advice — it may not be good advice, but it is loving advice. What the children need is not good advice necessarily. They want love with it. As Babuji Maharaj said, "You offer anything, but offer it with love behind it. When you cook, cook with love. Your food will taste much better to whoever eats it." But we cook it with distaste. "*Chi*, my husband has called six people. Stupid Managing Director, stupid Chief Executive." Two more pinches of salt, too much chillies, too much pepper.

We must learn to do things with love. We must learn to produce children with love first, not just out of lust and temptation. Children must be produced with love. Children must be made to grow up with love.

Love must be the foundation of everything that we think and everything that we do. Then the future will be one of love, because the foundation of today is one of love. This is the message of the Masters. This is the message essentially of Sahaj Marg, of my Master Babuji Maharaj. Let us hope that we can all have the strength to practise it, because with love alone there is liberty. Where there is no liberty, there is no doubt that there is no love.

Thank you.

"...We cannot express gratitude for something which we receive, when we don't even know what it is. I mean, I remember Babuji saying that one single transmission can remove the need for perhaps a few hundred rebirths in your future life. How are we to thank for such a single transmission, and how are we going to express our gratitude to Him for repeated transmissions throughout our life? So, let us express our gratitude in our heart. Let us just silently thank the Creator that such a person is available and leave it at that."

– Shri P. Rajagopalachari

The author, Shri Parthasarathi Rajagopalachari, (born in India in 1927), was raised in the rich cultural heritage of the East and educated extensively in the Western tradition. He emphasises that regulation of the mind is essential for the discovery of the true nature of one's inner self. This book is the thirteenth in the series titled *The Principles of Sahaj Marg*, and contains talks given by him while travelling within India during the period of May 1990 to February 1991.

Sahaj Marg (the Natural Path) is a Raja Yoga system of spiritual training based on heart-centred meditation, simplified for modern life. The practice is founded on the principle that God is all-pervasive, and therefore pervades the heart of each and every person. The goal of the practice is explicitly spiritual: attaining the ultimate goal of human existence, which is oneness with God, or Self.

Training in Sahaj Marg is free of charge and is open to all over eighte years of age. The only qualification is a genuine and abiding interes spiritual growth and the willingness to participate.

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